Repent you of your sins, or else
come not unto that Holy Table.

Printed for Saml Keble at ye Turks head in Fleet Str

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A

Weeks Preparation

Towards a

WORTHY RECEIVING

OF THE

Lord's Supper

AFTER THE

Warning of the CHURCH

For the Celebration of the

Holy Communion.

IN

MEDITATIONS and PRAYERS for Morning and Evening, for every Day in the Week.

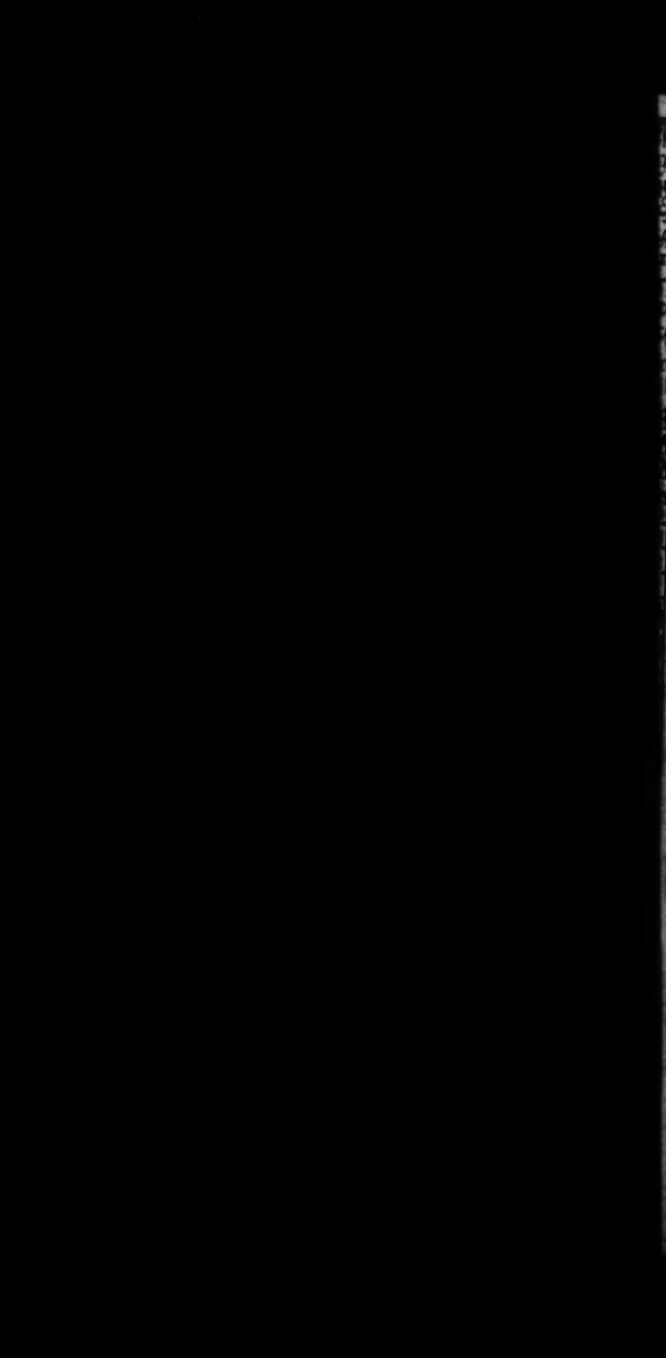
ALSO,

Some MEDITATIONS to live well after the Receiving the *Holy Sacraments.*

The Twentieth Edition.

LONDON,

Printed for *Samuel Keble*, and are to be Sold at the Great *Turks Head* in *Fleetstreet*, over against *Fetter-Lane-End.* 1696.



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Johannes Battely *Reverendissimo in Chr. Pat. & Dom Domino* Gulielmo *Archiep.* Cant. *à Sacris Domesticis.*

Jan. 29th. 1685. *Ex Ædibus* Lambethanis.

THE PREFACE.

THE Mark, at which all good Designs and Acts take their Aim, is the Glory of God, and the Good of Man, in order to his Glory: To this Scope, this Weeks Preparation *to the* Holy Sacrament *tends: First to advance God in his Honour, the second to promote the welfare of our Souls: The Style of it is fit for* Closets, *plain and useful, the matter is of the greatest Concernment to Christian Religion.*

Lamentable are the Ruins into which the Natures of Men are generally fallen by their Sins, in not coming to this Holy Communion, *but walk in By-ways of their own, which are called in Holy Scripture, the ways of the Wicked, that broad way that leadeth to Destruction, being ignorant of the way of Life and Peace: For Religion is the Worship or Service of God, for which God made Man in this*

World, and for to live happy with himself in another World; and the means to be so happy, is to serve God, according to the true Christian Religion of the Church of England, *as it is by Law Established; and to Believe. Do, and Pray aright, according to the strictest Rules of this Religion; let us be Humble and Diligent, and let the Service of God be our greatest Care, and greatest Imployment; we living in so good times, in the Arms of so good a King, whose Justice and Wisdom we lie down in safety under, having now nothing to Employ us but in the Service of God, and to live a Holy Life in Peace and mutual Charity, to enjoy the Blessings of the Government under so Great, and so Good a Prince. If thou be a Child of this Church, well taught and trained up in the Knowledge and Obedience of her holy Commands and Customs; I hope these Meditations and Prayers, may do thy Soul some Service, (if thou be a Man or Woman of another Soul, I wish thee possessed of a better Spirit) and let thy Profession be, to contemplate Heaven, and*

and Contemn Earth, and make it thy Practice and Buſineſs to live to God, and die for Chriſt: Religion, that is, to believe largely all which God ſays in his Word, briefly ſumm'd up in the Apoſtles Creed, *which all Chriſtians receive as the Rule of our Faith; and by the* Ten Commandments *we are to govern all our Actions, as the great Rules of our Life: For* Solomon, *who is ſo much celebrated in Scripture for his Wiſdom, and Knowledge, hath purpoſely written a Book, the main Argument whereof is to enquire, wherein the Chief Happineſs of Man doth conſiſt, in the Concluſion aſſerts every Mans greateſt Intereſt and Happineſs to conſiſt in being Religious,* Eccleſ. 12. Verſ. 13. Let us hear the Concluſion of the whole matter, Fear God and keep his Commandments, for this is the whole Duty of Man. *And yet how few are there that perform it, which yet is not ſo much our Duty, as it ought to be our Delight. He that hath but once got the Habit of Adoring his Maker, will quickly find*

Religion but a Pleasure; and that Law which seems so hard and unpleasing to the World, will be but a Recreation to his Soul; for every considerate Man or Woman after all their other Disquisitions, will find it to be their Chief Interest, and that which doth deserve our utmost Care and Diligence.

But, alas! How little is there of David's *Piety amongst us now, when instead of delighting in God's Law, we deface it more, and are so far from Meditating on it either Day or Night, that we never think upon it at all; our Fore-Fathers taught their Children what to do, and what to avoid; and then Men were better. But when Men do strive to become Learned, and care not so much to become good; and now we are taught to Dispute rather than to live; let us learn to live well rather than to talk well, and let us spend that time in Prayer and Meditation, which we throw away upon such useless wranglings: Blessed are the times in which Men learn to dispute well, that they may live the better,*

since

ſince Obedience is the Love of God, and to do well is the Life of Religion: But it is the great Deſign of Satan, in a malicious Envy to Man, if he cannot ſpoil us of our Crown, then to rob us of our Comforts; if he cannot deprive us of Grace, then to bereave us of our Peace.

You are called by your Heavenly Father to this Bleſſed Sacrament, that ye may have a Portion of the Inheritance of the Saints in Light, that ye may be Holy and Unreprovable in his ſight; in Love, and in Chriſt you are choſen according to the purpoſe and good pleaſure of God; not for your own Works and Merits, but for the Bleſſed Jeſus: For he pray'd to his Father to give Him Them out of the World, when being ready to leave the World, and to go to the Father; Thus Beſeeching God to inlarge the Comforts of his Holy Spirit in your Heart, and to proſper you in your Preparation to this Bleſſed Sacrament, and in all things that concern the bleſſed hope of the appearing of Jeſus Chriſt our Mighty God and Saviour, I end and reſt.

The Warning on *Sunday* before the *Communion.*

DEarly *Beloved, on* Sunday *next is purpoſed, (through God's Aſſiſtance) to be adminiſtred to all ſuch as ſhall be Religiouſly and Devoutly diſpoſed, the Comfortable* Sacrament *of the* Body and Blood of Chriſt: *To be by them received in Remembrance of his Meritorious Croſs and Paſſion, whereby alone we obtain Remiſſion of our Sins, and are made Partakers of the Kingdom of Heaven,* &c.

A

Weeks Preparation

Towards a Worthy Receiving of the *Sacrament* of the *Lord's Supper.*

On Monday *Morning, and the reſt of the Week, when we firſt awake.*

LIghten mine Eyes, O Lord, that I ſleep not in Death.

Awake thou that ſleepeſt, and ariſe from Death, and Chriſt ſhall give thee Light.

Open thou mine Eyes, O Lord, that I may ſee the Wonders of thy Law.

At our firſt Riſing.

IN the Name of our Lord Jeſus Chriſt, who was Crucified for me I ariſe from mine own Reſt to do him Servic

Service. He by his Croſs and Paſſion, Save me, Bleſs me, Govern me, and keep me this Day, and for ever. *Amen.*

I laid me down and Slept, and roſe up again, for the Lord hath ſuſtained me. O Lord, I commend this Day my Soul and my Body, with all the Faculties, Powers, and Actions of them both, beſeeching Thee to be ever with me, to Direct, Sanctifie, and Govern me in the Ways of thy Laws, and in the Works of thy Commandments; that through thy moſt mighty Protection, both here and ever, I may be preſerved in Body and Soul, to ſerve Thee, the only True God, through Jeſus Chriſt our Lord, *Amen.*

ALmighty God, who haſt promiſed to hear the Petitions of them that ask in thy Son's Name. I beſeech Thee mercifully to incline Thine Ear to me, and ſupport my Weakneſs by thy Mercy, in my Preparation

paration towards a worthy Receiving thy Holy Sacrament: and grant, O Lord, that ſmall Service (my Prayers and Supplications,) which I ſhall do this day, I may effectually obtain, to the Relief of my neceſſity, and the ſetting forth of thy Glory, through Jeſus Chriſt our Lord, *Amen.*

Our Father which art in Heaven, &c.

Monday's Meditations in the Morning.

Upon the moſt Holy Sacrament.

GOD being an Infinite Good, as he hath his Being from himſelf: ſo he hath his Contentment in himſelf: He hath his Paradiſe in his own Boſom, his perfect Bliſs in the Eternity of his own Fullneſs. And, O the Immenſity of God's Love unto Man, in ordaining him no other Felicity than himſelf enjoys, giving himſelf to be

Mans

Mans end, Mans happineſs. This then is the Comfortable Reſt of Mans Soul. Communion with God in Chriſt. O my God, I truſt in Thee; my Prayer, O Lord, is founded upon Faith, my Faith upon thy Promiſes, ſo that becauſe thou art my God, therefore I truſt in thee, yea, becauſe I truſt in thee, therefore thou art my God; my God, otherwiſe, O Chriſt, thou wert not my Jeſus; but, O my Jeſus, who ſaveſt me by thy Blood, in this thy Sacrament thou art ſet forth Crucified, and I behold the Wounds, from whence, by the Hand of Faith, I pluck forth theſe comfortable Words of Life, My Lord, and My God: My God; mine, for thou haſt partaken of my Humane Nature, and thou haſt made me to partake of thy Divine Nature; thou haſt taken upon thee my Fleſh, and thou haſt communicated unto me of thy Spirit: In this thy Holy Sacrament thou Communicateſt Body and Blood, Fleſh and Spirit, thy whole Manhood, yea,

thy

thy very Godhead too: Thy whole self was Mediator; therefore thou art my God, and I trust in thee; I trust in thee to make good my Right to the Covenant of Grace, to make good my Claim to the Heavenly Inheritance, even to make good my Communion with thee in all thy Fulness: A Communion so firm, that the Bread and Wine I eat and drink is not more really my Food, than thou my Jesus, in whom I believe and trust, art my God.

It is not that I trust in my own Faith, but in thy Faithfulness; not in my own Repentance, but in thy Pardon; not in mine own Preparation, but in thy Acceptance; in Thee, and in thy Merits, in thy Mercies do I trust, let me not then be ashamed; let me not be disappointed of my Hope, deprived of thy Blessing; I trust in thee, by this Sacrament, which I am going to, to be filled with good things, O let me not be sent empty away; I trust in thee, as the

Rock

Rock of my Salvation: Thou my God haſt promiſed, that whoſoever truſteth in thee, ſhall not be confounded; be it then unto me according to thy Word. And ſeeing thou, O God, mayeſt as ſoon not be, as be unfaithful, make my truſt as firm as thy Promiſe is ſure, and ſo ſhall I not be confounded, as if I had taken a wrong Courſe to be ſaved; but, O my Jeſus, behold I am coming to Thee, another poor *Bartimæus*, ſo blind, that to ſhew me thy ways, thou muſt not only point them out, but alſo give me Eyes to ſee. I am to preſent my ſelf to thy Table, as another Impotent Cripple in the Temple; ſo that to lead me in thy Truth, thou muſt not only go before me, but give me Feet alſo to run after Thee: and that thou, my Jeſus, (who art the ſame yeſterday, to day, and for ever) wilt now, by a miraculous Power of thy Grace and Truth, even cure my ſpiritual Lameneſs, and ignorant Blindneſs; this is the ground

of

of my Hopes, thy Promiſes; this is my Encouragement, thy Sacrament; In which Sacrament and Promiſes thou art exhibited unto my Soul, as the God of my Salvation: In thy Word thou haſt given the Promiſe, and in thy Sacrament that Promiſe is ſealed; that thou wilt ſave me from the Paths of Death, and lead me in the way of everlaſting Life: And ſo Faithful art thou who haſt promiſed; that ſafer it is for my Soul to be as low as Hell with a Promiſe, than to be as high as Heaven without it; though as low as Hell, yet would Hope bear me up; and tho' as high as Heaven, yet would Preſumption throw me down.

Now for our comfortable acceſs to this moſt Holy Service, let us call to mind the firſt Inſtitution of the ſame; how we have Chriſt in his own Precept and his Promiſe, St. *Matth.* 25. 26. St. *Luke* 22. 19. His Precept, *Do this.* His Promiſe, *This is my Body which*

was

was given for you, this is my Blood which was ſhed for you :. As if, here I offer you the Benefit of my Sufferings, and leave you a Pledge at parting, of my deareſt Love; A New Teſtament, a New League or Covenant between God and Man, that God will now think on your Sins in Juſtice no more.

Chriſt our Saviour, when the time drew near that he ſhould be betrayed and delivered up unto Death, he communeth with his Diſciples after this manner, St. *Luk.* 22 15. I have earneſtly deſired to eat the Paſſover with you before I ſuffer, and he took Bread and bleſſed it; in like manner he took the Cup. In conſecrating the Elements of Bread and Wine, his Prayers went up to Heaven, his Benefits remain with his Church here on Earth; the Viſible Elements, which he took and gave, declare two things: The one, that he would the Morrow following make himſelf an Oblation for the Redemption of many upon the Altar of the Croſs; the other

other, that he would become unto the Faithful by this means a Table; in both, God hath the Glory, and Man the Benefits; the Faithful Communicants do receive that which the Word found, to wit, Preſervation unto Life Everlaſting, both of their Bodies and Souls: For the humbled Sinner believing in the Incarnation, Death, and Paſſion of Jeſus, and receiving this Bread and Wine in token that God hath given him for our Sins, and that he doth rely on him as his only Redeemer; this doth convey, to ſuch a penitent Believer, all the Benefits of the Birth, and the Death of Jeſus; and as the Bread and Wine, being received, do communicate to us all the Strength and Comfort that they contain, ſo the worthy Receiver, by apprehending and embracing a Crucified Saviour, draws Perſwaſions of his Pardon, and Encouragement to his Graces, and ſo hath ſpiritually eat the Fleſh, and drunk the Blood of Chriſt; ſo may we rejoyce in his Salvation, and

and repreſent with gladſom Hearts his Sacrifice to God for our Expiation; and fix our eyes upon that Glory where he is enthroned; hoping we ſhall one day ſit down with him in the Kingdom of the Father, and keep a perpetual Feaſt with him in Heaven.

What ſhould hinder us, O my Soul, from going to begin to be ſo happy? Search and Try, Examine and Prove thy ſelf, haſt thou not a mind to know and do the whole Will of God, with all thy Heart, and with all thy Soul, and with all thy Strength?

Doſt thou not chooſe to be poor in Spirit, meek, merciful, pure in Heart, a Peace-maker, a penitent Sufferer for Righteouſneſs ſake? and art thou not deſirous to make an Increaſe to all theſe by going to his Holy Table? Be not diſcouraged then, but know, that the Lord hath choſen him that is Godly for himſelf. The Lord will hear when I call upon him: Go and offer the Sacrifices of Righteouſneſs, and put thy Truſt in the Lord.

A Prayer, on Monday *in the Morning, assoon as we are dressed, for Grace to spend the Week and our Time well.*

O Eternal God! who from all Eternity does behold and love thy own Glories and Perfections infinite, and hath created me to do the Work of God after the manner of Man, and to serve thee in this Generation, and according to my Capacity. Give me, O Lord, thy Grace, that I may be a curious and prudent Spender of my time this Week, so as I may best prevent or resist all Temptation. Let thy Graces so perpetually assist and encourage my Endeavours, conduct my Will, and fortifie my Intentions, that I may persevere in that Holy Condition which thou hast put me in by the Grace of the Covenant, and the Mercies of the Holy Jesus: O never let me fall into those Sins, and retire to that vain Conversation, from which the Eternal

Eternal and merciful Saviour of the World hath redeemed me; but let me grow in Grace, adding Vertue to Vertue, reducing my purposes to Act, and increasing my Acts till they grow into Habits, and my Habits till they be confirm'd: Let thy preventing Grace dash all Temptations in their approach, that my Hopes be never discomposed, nor my Faith weakned, nor my Confidence made remiss, nor my Title and Portion in the Covenant be lessened: Take from me all Slothfulness, and give me a diligent and an active Spirit, and Wisdom to choose my Employment, that I may do Works proportionable to my Person, and to the Dignity of a Christian, and may fill up all the spaces of this Week, in Meditations upon the most Holy Sacrament with Actions of Religion and Charity; that when the Devil assaults me, he may not find me idle, and my dearest Lord, at his sudden coming, may find me busie in Lawful, Necessary, and

and pious Actions, improving my Talent intrusted to me by thee, my Lord; that I may enter into the Joy of my Lord, to partake of his Eternal Felicities, even for thy Mercies sake, and my dearest Saviour's sake. *Amen.*

Now repair unto the Publick Service of the Church, if you have opportunity; if not, you may make use of a Collection of Private Forms of Prayers out of the Common-Prayer Book for Morning, Noon, and Night, &c. which I have lately put out, or some others in the like kind.

Monday's Meditations in the Evening.

Upon the most Holy Sacrament.

COnsider with your self, sometime before you intend to communicate, that you are invited to come, not only in the Presence, but unto the Table of God; to be one of the Guests of the Lord of the whole World. What manner of Love is this that Heaven hath

hath manifested unto us? Who can refrain from Tears of Grief and Sorrow to think of his own Ingratitude, and from Tears of Joy to think of the wonderful kindness of the Lord? Can you look on him who was pierced for our Sins, and not lament and mourn? Can you see his Bleeding Wounds, and not be troubled? No pious Heart can be so hard: And yet when you consider, that by those Stripes you are healed: that he hath washed us from our Sins in his Blood, that faithful Souls may take Sanctuary in his Wounds, and be secure and safe, you cannot choose but rejoyce in the Lord, and be glad in his Salvation.

For this Sacrament is a Sacrament of Love, and left unto us from the Love of our beloved Saviour; it is convenient, (that to put away the Suspicion of Ingratitude,) it be received and handled with Love chiefly, seeing we can requite in no other thing, the Love declared in ordaining

the

the Sacrament ſo full of Love then by love; of which love, God would that we ſhould diſpoſe, and ſo change it into what we ſee moſt pleaſing to him: Whereupon Chriſt our Saviour, while he giveth us a token of his higheſt Love, with his Grace, with ſo many Merits of his Preachings, Labours, Faſtings, Prayers; ſo we, when we give to God our love, we do give him all things, which we have moſt precious: Hence it cometh, that God doth more eſteem, and that more worthily too, of this one love, than of all other things in the World: neither doth he require any other thing of us, when elſewhere he ſaith, *Prov.* 23. 26. *My Son give me thy Heart*; that is to ſay, the love which is thine, Chriſt, to ſhew his Love towards us, has given us of his own Bread, and of his own Cup: nay, he hath given us his own Body, as Bread, his own Blood, as Wine, for the nouriſhment of our Souls.

Conſider how great care our Savi-

our hath shewed towards us, in instituting this Sacrament, and bestowing it on poor Sinners; this was pure Love indeed, seeing nothing could be given more excellent, and more dear. And shall the Lusts of the World, O Lord, be greater in my Soul, than the Love of thee? Shall the Temporary Delights of Sin drown the Memory of thy Glory in this Holy Sacrament? My Life is but a Span, and yet, I beseech thee, shorten that rather than it should be spent in a neglect of Thee: Better this Earthly Tabernacle should be dissolved, than become a Theatre for Sin to revel in; let me pay Nature the Debt I owe her, sooner than perhaps she would call for it, rather than run in score with thy Justice: 'Tis better I should die, and be lost in the Memory of the World, than forget thee; thou broughtest me from nothing, not to sin, but to serve thee at thy Table, and hast imprinted in me a Ray of thy Self, that I might not seek my

own

own, but thy Will; not purſue the World, but Heaven; Make me therefore to ſee the ſolid raviſhing Conſolation that is in ſerving Thee, what Joy accompanies thy Grace, that ſo I may no longer follow my Senſe, but my Saviour. It is none of the leaſt ſins of our youth, that we are careleſs and forgetful of thee, our Creator; and no wonder we are ſo inſenſible of the Joys to come, that live in ſuch a conſtant and continued neglect of the Lord's Supper: Make me therefore, O my God, to conſider, that had I the fruition of all that I can wiſh, or long for here, I ſhall not only not be ſatisfied, but in the end find how miſerable he is, that ſetteth his heart on any thing but thy ſelf; teach me therefore ſo to enjoy the World, that I loſe not thee, nor the memory of that bleſſed Reward thou haſt promiſed to them that honour Thee: Let every one, meditating on the love of Chriſt, ask the Queſtion, and make the Anſwer with the Prophet,

Pſal, 16. 11. *What ſhall I give unto the Lord for all the benefits he hath done unto me? I will take the Cup of Salvation,* &c.

Now repair unto the Publick Service of the Church, if you have opportunity, if not, obſerve the Directions, Pag. 13.

Preparation for the receiving of the Sacrament.

THE due Preparation to the Sacrament, is by Examination and Prayer, whether thou haſt,

1. A fervent deſire to partake of this Holy Table,

2. Competent Knowledge in this high Myſtery.

3. Faith in Chriſt's Incarnation, Life and Death.

4. A Conſcience cleanſed by true Repentance.

5. An Heart free from Malice and all Uncharitableneſs.

He that worthily receiveth, muſt,

1, Ex-

1. Examine.
2. Desire.
3. Know.
4. Believe.
5. Repent.
6. Love.

Let a man examine himself, and so let him eat of that Bread, and drink of that Cup, 1 *Cor.* 11. 28.

Blessed are they that hunger and thirst for Righteousness, for they shall be satisfied, St, *Matt.* 5. 6.

Ho, every one that thirsteth, come ye to the Water, *Isa.* 55. 1.

Give us evermore of this Bread, St. *John* 6. 34.

For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body, 1 *Cor.* 11. 29.

I am the Bread of Life, and he that cometh to me shall never hunger, and he that believeth in me, shall never thirst, St. *John* 6. 35.

Christ dwelleth in us by Faith, *Eph.* 3. 17.

I will wash my hands in Innocency, and so I will go to thine Altar, O God, *Psal.* 26. 16.

If thou bring thy Gifts to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave thou thy Gift before the Altar, and go thy way, be reconciled to thy Brother, and then come and offer thy Gifts, St. *Matt.* 5. 23, 24.

To love God above all for his Own ſake. To love all men as our ſelves for God's ſake. And to do unto others, as we would they ſhould do unto us, St. *Matt.* 22.

Holy and good Rules to be obſerved,

The Sacraments of the Church.

The two truly ſo called, (as generally neceſſary to Salvation) are Baptiſm and the Lord's Supper.

The Three Theological Vertues.

Faith, Hope and Charity, 1 *Cor.* 13.

Three kinds of Good Works.

Faſting, Prayer and Alms-deeds. St. *Matt.* 6.

Seven

Seven Gifts of Good Works.

1. The Spirit of Wisdom. 2. And Understanding. 3. The Spirit of Counsel. 4. And Ghostly Strength. 5. The Spirit of Knowledge. 6. And Piety. 7. The Spirit of a holy and a godly fear.

The Twelve Fruits of the Holy Ghost.

Love, Joy, Peace, Patience, Mercy, Goodness, Long-suffering, Meekness, Faith, Modesty, Shamefac'dness, Sobriety.

The Seven Spiritual Works of Mercy.

1. To instruct the Ignorant, St. *Matt.* 18.
2. To correct Offenders, S. *James* 5.
3. To counsel the doubtful, *Gal* 6.
4. To comfort the Afflicted, *Prov.* 27.
5. To suffer Injuries with Patience, *Eccles.* 5.
6. To forgive Offences and Wrong, *Rom.* 15.
7. To pray for others, St *Mark* 11.

The Six Corporal Works of Mercy.

1. To feed the hungry, and to give drink to the thirsty, St. *Matt.*15.

2. To cloath the Naked, St. *Mat.*25.

3. To harbour the Stranger and Needy, *Tobit* 2.

4. To visit the Sick, *Isa.* 58.

5. To minister unto Prisoners and Captives, *Tobit* 2.

6. To bury the Dead.

The Eight Beatitudes: *St.* Matth. 5.

1. Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.

2. Blessed are they that mourn, for they shall receive Comfort.

3. Blessed are the Meek, for they shall receive the Inheritance of the Earth.

4. Blessed are they that hunger and thirst after Righteousness, for they shall be satisfied.

5. Blessed are the Merciful, for they shall obtain mercy.

6. Blessed

6. Bleſſed are the pure in heart, for they ſhall ſee God,

7. Bleſſed are the Peace-makers, for they ſhall be called the Children of God.

8. Bleſſed are they that ſuffer perſecution for Righteouſneſs ſake; for theirs is the Kingdom of Heaven.

The Seven Vertues.

1. Humility. 2. Liberality. 3. Chaſtity. 4. Gentleneſs. 5. Temperance. 6. Patience. 7. Devout and earneſt Serving of God.

The Four laſt Things.

Death, Judgment, Hell and Heaven.

A Catalogue of ſome Sins to examine our Selves by.

1. THey that by their evil diſpoſition, endeavour to perſwade themſelves that there is no God.

2. They that prefer, or love any thing whatſoever before the Service and Will of God.

3. Not believing his Word.

4. Not fearing God ſo as to keep from offending him.

5. But fearing man above him, by committing ſin, to ſhun ſome outward ſuffering.

6. Not truſting on God in Dangers and Diſtreſſes, but uſing unlawful means to bring us out of them.

7. Not depending on God for ſupply of our Wants, and immoderate care for outward things.

8. Neglecting to Labour, and expecting God ſhould ſupport us in our idleneſs.

9. Not behaving our ſelves reverently in the Church, prophaning holy Times, the Lord's Day, and the Feaſts and Faſts of the Church.

10. Neglecting to read the Holy Scriptures, not marking when we do read.

11. Being careleſs to get knowledg of

of our Duty, chuſing rather to continue ignorant, than put our ſelves to the pain or ſhame of learning.

12. Placing Religion in hearing of Sermons, without practiſing them.

13. Omitting Prayers publick or private, and being glad of a pretence to do ſo.

14. Neglecting the Duty of Repentance, not calling our ſelves to daily account for our ſins.

15. Diſturbing our minds with anger and peeviſhneſs.

16. Not carefully examining what our Eſtate towards God is.

17. Uncontentedneſs in our Eſtates, envying the condition of other men.

18. Uncleanneſs, Adultery, Fornication, unnatural Luſts, filthy and obſcene talking, impure Fancies and Deſires,

19. Murther open or ſecret.

20. Unfaithfulneſs in Truſts, whether to the Living or Dead.

21. Blaſting the Credit of our Neigh-

Neighbour, by railing, by Whiſpering, by raſh judging of him.

22. Lying, Curſing, Bitter and reproachful Language.

23. Want of Charity to our Neighbour, and not loving and forgiving our Enemies, nor relieving them in their Poverty.

24. Not loving Peace, going to Law upon ſlight occaſions.

Of the Seven deadly Sins.

The firſt of Pride.

Pride, Vain-glory, Ambition, Superfluity, Preſumption, Vaunting, Hypocriſie, Flattery, Diſſimulation, Obſtinacy, Curioſity, Flouting or Scoffing, Contempt of others.

The Second of Covetouſneſs.

Covetouſneſs, Nigardlineſs, Greedineſs, Miſerableneſs, Unpitifulneſs. Not giving Alms: Not lending to ſome in need: Not contented with mine own Eſtate.

The

The Third of Luxury.

Committing of Adultery, Unclean thoughts, Words, or Deeds, Unchaſte looks, Laſcivious dreſſings, Collouring or Painting, over curious beholding, Lewd Company, Diſhoneſt Books, Unchaſte Songs, Love Letters,

The Fourth of Anger.

Anger, Impatience, Haſtineſs, Rage or Fury, Diſdainfulneſs, Fretfulneſs, Diſcontentedneſs, Picking of quarrels, Immoderate grieving, Severe correcting.

The Fifth of Gluttony.

Gluttony, Drunkenneſs, Delicate diſhes, Intemperate feeding.

Giving to dogs, that which the poor would have been glad of.

The Sixth of Envy.

Envy, Grieving at anothers proſperity, or gettings, or to have them well

well ſpoken of, rejoycing at their hurt.

Interpreting their doings, or ſayings in the worſer part.

The Seventh of Sloth.

Sloth, Indevotion, Idleneſs or Lazineſs, Neglecting things given me in charge, Ingratitude to God for his benefits, Unthankful to my Friends and Benefactors, Chooſing rather to want, then to work or labour for my living.

Nota.

In all which a man may not only ſin himſelf, but alſo be acceſſary to another mans ſin; either by commanding, by counſelling, by conſenting, by receiving, by partaking, by not uttering it, by not ſpeaking to hinder it, by not admoniſhing, and laſtly by evil example.

Holy Ejaculations to be ſaid after Examining our ſelves of our Sins.

Kneeling ſay,

WHo ſhall give to my Head Water, and to mine Eyes a Fountain of Tears, that I may bewail both day and night, my Sins and ingratitude towards God my Creator.

Conſider (O my Soul) the multitude of the benefits of God beſtowed upon thee, and be thou confounded and aſhamed of thy iniquity and wickedneſs.

Thou haſt made me, O Lord, when I was not, and that according to thy own Image.

Thou from the very inſtant of my being, haſt been my God, my Father, my Deliverer, and all my Good.

Thou haſt come down from Heaven, to ſeek me in all thoſe ways in which I had left my ſelf.

What ſhall I do my Lord, what ſhall

ſhall I do? I confeſs I am not worthy to appear in thy ſight, nor to behold thee.

Whither ſhall I fly from thy face?

Art not thou my Father, and in very truth a Father of Mercies which have no end or meaſure.

For though I have (as much as lay in me) for a long time deteſted to be thy Child; yet thou even to this preſent, doſt not deſiſt to be my Father.

What then ſhall I do but caſt my ſelf down at thy Feet, and humbly crave Mercy?

Art not thou my Creator, my Preſerver, my Redeemer, my Deliverer, my King, my Paſtor, my Prieſt, and my Sacrifice?

Whither then ſhall I go? Whither then ſhall I fly but unto thee?

If thou reject me, of whom ſhall I ſeek for ſuccor?

Behold I come full of wounds for thou canſt heal me.

Thou ſhalt ſprinkle me (O Lord) with

with thy precious blood ſhed for me, and I ſhall be made clean.

Thy mercy is greater then my iniquity, thy clemency exceedeth my malice, and thou canſt forgive more then I can ſin.

Do not conſider, O Lord, the multitude of my ſins, but thine infinite mercies.

I reſign my ſelf wholly into thy hands.

Thou O God, who art able to do all things, convert me unto thee.

Enlighten my underſtanding, ſanctifie my will, increaſe my ſtrength of Body and Soul, and renew my Spirit.

That I may depend only on thee, fear and love thee above all things, and ſerve thee fervently. And in all my Actions hereafter, to conform my ſelf to thy bleſſed will and pleaſure, I beſeech thee finally to impart unto me thine abundant effectual Grace by which I may be able to begin to lead a holy Life, and to ſerve thee

Thee, even to the end of my Life, *Amen.*

A Prayer for Monday *Evening, for preparation for receiving the Holy Sacrament.*

O Lord, I do here caſt down my ſelf before thee; O caſt me not away from thee; I cannot ſtand at the Bar of thy Juſtice, I do therefore lie down at the footſtool of thy mercy; I do condemn my ſelf for my ſins, Lord do not thou judge me, but conceal my ſins in my Saviour's Bloud. I do moſt humbly confeſs and bewail my wretched Nature, and wicked Life before Thee, for my Thoughts, Deeds and Works paſt: My Conſcience cries out againſt me, † So vain, ſo vile, ſo foul, and ſo ill have they been before thee. Waſh my ſoul, O Lord, in the ſtreams of thy mercy, tho' as Red as Crimſon and Scarlet, Thou haſt promiſed the Penitent, they ſhall be

† *Here think of particular Sins.*

be white as Snow : O acquit this pensive Soul of mine, I beseech thee, and for the time to come, let thy Holy Spirit assist me to live with more Conscience and less sin before thee : Lighten my mind with a sight of thy Truth, and fire my heart with a love to thy Sacrament, that the Vanities of the Earth may be my scorn, and the Glory of Heaven the only ambition that takes me ; and thy fear my only care, as the way to that Glory ; for the more I serve thee, the more is thy Blessing on Earth, and will be my blessedness in Heaven. Day and Night, if I cannot with *Hanna* in the Temple, because of my business and charge in my House and the World ; yet since I am redeemed to serve thee all my days, let me not deny thee to spend this Week holy. Since thou wilt give me Eternity for it, let me bestow my time upon thee with a good Conscience. At all times make me to watch and pray, and strive more diligently : And let thy Holy

Spirit

Spirit aſſiſt and ſtrengthen me to a Victory; let me ſo uſe Thy Earthly Bleſſings, that they may not hinder me from coming to thy Table; even for the Bleſſed Mercies of Him, who overcame the World for me, the Captain of my Salvation, thy Dear Son, Jeſus Chriſt, my Lord. *Amen.*

O Lord God, my keeper, the Fountain of all bleſſings, be pleaſed to ſow the good ſeed of thy Word in my Heart, and water it with the Dew of thy Divine Spirit; that while I exerciſe my ſelf in it Day and Night, I may be like a Tree planted by the Water-ſide, bringing forth in all times and ſeaſons, the fruits of a holy Life; I am not now mine, but thine, therefore claim me as thy right; keep me as thy charge this Night, and love me as thy Child, and grant me ſuch health of body, that both in my ſoul and body, I may evermore ſerve thee with all my

ſtrength and might, through Jeſus Chriſt our Lord. *Amen.*

A Prayer to conclude our Devotions for every day in the Week.

ALmighty God, who haſt promiſed to hear the Petitions of them that ask in thy Sons Name; I beſeech thee mercifully to incline thine ears unto me, who have now made my Prayers and Supplications unto thee: And grant thoſe things which I have faithfully asked, according to thy Will, may be effectually obtained to the relief of my neceſſities, and to the ſetting forth of thy Glory, through Jeſus Chriſt our Lord, *Amen.*

The Bleſſing.

The Peace of God which paſſeth all underſtanding, the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be with me now and at the hour of Death, Amen.

Tueſdays

Tueſdays Meditations. in the Morning.

Upon the moſt Holy Sacrament.

MAny there are in the World who, upon careleſſneſs and negligence, are not willing for to give over Worldly buſineſs, or to take pains to prepare themſelves to this ſpecial part of the Service of God; and abſtain from the Holy Sacrament! when any find theſe wants and defects in themſelves, as many do, they ought to conſider what they ought to do, for fear of further peril: A miſerable caſe it is, that we ſhould, for mean and tranſitory things, neglect Heavenly; let us conſider whoſe creatures we are, why God hath ſent us hither, what he will require of us when we are departed hence; let us not be diſcouraged, but as long as we live

let

let us remember to serve God, not only in Prosperity, but also in times of Adversity, if in our earthly affairs we often forget Heavenly, good reason is it that in our Heavenly, we should much rather forget all Earthly, and prepare our selves to this so solemn a Sacrifice; let us go, and if it be possible, excite a greater Love in our hearts towards our Lord Jesus then ever we felt before. Let us offer up our selves to him with a strong flame of devotion, which may always burn, and rise up higher and higher, till it touch Heaven; and give me a Communion with the God of my Salvation, in this Holy Sacrament. O how willingly could my Soul dwell upon this Mount, and build Tabernacles for this contemplation of my Saviours Love! How do I behold him through faith, communicating himself unto me in all his fulness! and Oh that my Soul could imitate my Saviour! Oh that my heart might return

like

like Love, in giving my ſelf, my whole ſelf unto my Jeſus; ſo that, if I find not preſent comfort in thy bleſſed Sacrament, yet on thee will I wait; wherefore if thou art pleaſed to defer my Salvation for the trial of my Faith and love, O let not my Faith faint, ſeeing I cannot wait too long for the grace I ſo much deſire, and which I am aſſured I ſhall at laſt obtain; for the Lord is good; and where, Oh my ſoul, canſt thou better taſte the goodneſs of the Lord then in this bleſſed Euchariſt? The Sacred feaſt of the Lords goodneſs? The Saints of Old, how have they come from this thy Table ſatisfied with good things, and ſtrong to reſiſt the temptations of Satan: why art thou ſo heavy, O my Soul! and why art thou ſo caſt down within me? It is becauſe thou haſt broken the Covenant of thy God, and that by thy ſin? Be it ſo; yet will not the Lord, who is good, be as gracious to his Enemies, as he requires us to be to ours? Our Lord and Saviour Chriſt

Jeſu

Jesus, blessed for ever, he comes to seek those that are lost, to raise those that are faln, so that as sure as the Lord is good and upright, merciful and faithful, so sure it is he will not cast off the penitent, he will not reject the humble, but will teach even sinners in the way; be it so then, and let my Soul raise it self on the wing of Prayer; and approach the Throne of Grace in this blessed Sacrament, which is our best and choicest provision for our Spiritual Journey, in this our Earthly Pilgrimage to the Heavenly *Canaan*.

A Prayer on Tuesday *Morning, for our Preparation to the Holy Sacrament.*

O Eternal God, who wert pleased in mercy to look upon us, when we were in our blood, to reconcile us when we were Enemies, finding out a remedy for us, which Mankind could never ask, even making an atonement for us by the death of thy Son. O let me never fall into those sins, and re-

turn to that vain Converſation from which the Eternal and Merciful Saviour of the World hath redeemed me, but let thy preventing Grace daſh all Temptations, this week in their approaches; let me grow in Grace, adding Vertue to Vertue, reducing my purpoſes to act, and increaſing my acts till they grow into habits, and my habits till they be confirmed. O God be pleaſed to impart unto thy ſervant a Ray of thy Heavenly Light, open mine eyes, and ſet all my ſins before my face, that I may ſpeedily, and earneſtly, and perfectly repent, and forſake them all; give me a ſight of my infirmities, that I may watch againſt them; and whatſoever is wanting in me towards the underſtanding of any thing, whereby I may pleaſe thee and perfect my duty; I beg of thee to reveal that alſo unto me. Oh that I may feel ſuch a ſtrong ſenſe of thine incomprehenſible Majeſty, preſſing upon my heart, that may bear down all other thoughts this week, and

the reſt of my life. I dedicate my ſelf abſolutely to thy obedience, and let me never be ſo unreaſonable as to return to thoſe ſins which are the burthen of my heart, and grieve the Holy Spirit, which rent the fleſh, and ſhed the blood of the Lord Jeſus, and which I have ſo often and ſo ſolemnly proteſted againſt; be pleaſed therefore, O my deareſt Lord, to create in thy Servant, a great hunger and thirſt after the things of thy Kingdom, and the Righteouſneſs of it, that I may long for the Bread of Heaven, thirſt after the Fountain of Salvation, and as the Hart panteth after the Brooks of Water, ſo my Soul may deſire thee, O Lord: O kindle ſuch a holy flame in my Soul, that it may be meat and drink to me to do thy Will, loving thee above all things in the World, worſhipping thee with the humbleſt Adorations, and frequent Addreſſes, continually feeding upon the apprehenſions of thy Divine ſweetneſs, and eternal love, and joy in Hea-

Heaven, to which I humbly hope to be brought by thine infinite Mercies in him, who hath taught me to call thee Father, and to ſay, when I pray, *Our Father which art in Heaven*, &c.

Repair to the Prayers of the Church, or obſerve the Directions, pag. 13.

Tueſdays Meditations in the Evening.

Preparations before the Sacrament, and the Neceſſity of it.

PReparation is a means to get the Heart in order for receiving of the bleſſed Sacrament: take heed to thy foot, when thou comeſt into the Houſe of God; but if ſuch heed muſt be taken when we come to the Houſe, how much more when we come to the Table of the Lord? Sanctifie your ſelves (ſaith *Samuel*

Eccleſ. 5. 1.

muel) and come with me to the Sacrifice. Sanctification is preparatory to Eating of the Sacrifice, and no less in our feeding on that great Sacrifice for sin, to which all the *Mosaical* were but shadows, it was a Saint like saying of *David*, Psal. 26. 6. *I will wash my hands in innocency, so will I compass thine Altar, O Lord.* Too many are as ignorantly bold in this, as the Disciples in another Case: Are you able (saith Christ) to drink of the Cup that I shall drink of; we know how roundly, but rashly, they answered, we are able, St. *Matth.* 20. 22.

Some poor Wretches, if we ask them, are ye able, are ye fit to receive Christ, in the Sacrament at his Table? They are so confident of their worthiness and ability, that they are offended at the very question; whereas, the Lord knows, they never yet bestowed one poor hour in examining their state, and preparing their hearts for so solemn a work, for according to a man's Preparation will be his pro fit.

Preparation is the Seed preceding the Harveſt. He that ſows nothing reaps nothing, and he that ſows ſparingly, ſhall reap ſparingly: 'Tis in receiving as in praying, he that prepares his heart to pray, finds God with a ready Ear. God enlargeth his hand to Receivers; Open thy mouth wide, and I will fill it, *Pſal.* 18. 10. *Joſeph* ſaith to his Servants, fill the mens Sacks with Food as much as they can carry *Gen.* 44. 1. How much more will our bleſſed Jeſus be liberal to us in the holy Sacrament: draw near to God, and he will draw near to you, (*James* 4) and the greater bleſſing ſhall we carry, away with us from theſe mines of bleſſing. A Holy Life is a perpetual Sacrifice, and he that ſo lives, keeps his heart as an holy Altar, always warm and glowing within him: a circumſpect life makes us both fit and deſirous to converſe with God every day; good Actions beget in us greater longings after Grace, and good Deſires make us ſtill do well, out

of

of hope to have more Grace: when a good man lifts up his heart to God, he draws down God into his soul, the sweetness of such converses with God, and the power of his Grace consequent upon our hearty Desires, engages and enables us to a holy conversation of a Godly Life; the happiness of which is so great, that it excites us to do all we can to maintain and prevent our being tempted from it.

Yea, consider that it is a very dangerous thing for those who fear God, to neglect attending on his Ordinance. How hard went it with those, St. *Matth.* 25. who being invited, came not to the Supper, 'tis very dangerous to reject or neglect the Lord's Bounty. There is a punishment for them who ought to come, and come not, as well as for those who come not as they ought.

No man can come so worthily as he ought, do we what we can, too much dulness, deadness and distraction will be our Companions; but yet this is

our encouragement, that if the Lord ſees a Man ſet himſelf ſeriouſly to a preparation, he will bear with many failings. *Hezekiah*, prays, 2 Chron. 30. 18. *The good Lord pardon every one that prepares his heart to ſeek God, the Lord God of his Father though he be not cleanſed according to the preparation of the Sanctuary.* And what was the Succeſs of his Prayer? *And the Lord healed the People, and they kept the Feaſt with gladneſs.* Behold how gracious the Lord is to ſuch whoſe hearts are ſet on Preparation for his Ordinances. Let us this Week ſet our hearts in Order to ſerve God, for our coming to the Lord's Supper, and conſider how well-pleaſing it is unto the Lord Jeſus, promiſing to ſerve him in Holineſs and Righteouſneſs all the days of our Life.

Now repair unto the Publick Service of the Church, if you have opportunity; if not, obſerve the Directions, pag. 13.

A Prayer on Tuesday *Evening, for our Preparation to the Holy Sacrament.*

O My dear Lord, and merciful Father, which according to the multitude of thy Mercies, dost put away the Sins of those which truly repent, and remembrest them no more; open, O Lord, I beseech thee, the eyes of thy mercy upon me, thy most unworthy Servant, who in heart earnestly desireth pardon and forgiveness of all my Sins and Offences, the total Sum whereof is the breach of all thy Commandments, both in thought, word, and deed; thy blessings and benefits I have abused; thy Judgments and Punishments not feared; the means of my own Salvation utterly neglected.

But O Lord, with thee there is Mercy, that thou mightest be feared; thou art a God of all comfort, merciful and loving, ready and willing to hear all penitent Sinners, that in heart

are ſorrowful for their Sins. It is ſome ſmall comfort to me, that I am ſomething confounded and aſhamed in my own Thoughts. Thou haſt not taken, I hope, thy holy Spirit from me, thou wilt not forſake the Work of thine own hands; but perfect that which concerneth me. As thou haſt begun a good work in me, (this week) ſo thou wilt finiſh it, I humbly hope, to the day of Jeſus Chriſt. Turn my heart, good Lord, that I may loath and abhor that which is evil, and cleave to that which is good. It is not thy pardon alone which I deſire, but that I may be throughly renewed and changed in my Mind, Will, and Affections. I long for a ſtrong and ſettled apprehenſion of thee, to over-awe and rule me in every thought, word deſire, and action of my whole Life. In the Name therefore of Jeſus Chriſt my bleſſed Redeemer, I humbly proſtrate my ſelf before the Throne of thy Mercy-ſeat, that for his only ſake thou

Pſal. 138. 8.

thou wilt have compaſſion for me; I ſubmit my ſelf to thy goodneſs, beſeeching thee not to let my ſins to be a Cloud between my Prayer, and thy pity; but forgive and forget all my tranſgreſſions, all my miſdoings, let them be ſins of what condition ſoever, whether ſins of my Youth or ſins of my Age, ſins of my Body or ſins of my Soul, ſecret or open ſins, notorious or preſumptuous ſins, ſins of pride, envy, hatred, malice, *&c.* Good Lord remit them all, and of thy great goodneſs grant me perfect remiſſion and abſolution for the ſame.

And now, O Lord, that I am (on *Sunday* next) to receive the bleſſed Sacrament of the body and blood of Jeſus Chriſt, how ſhall I that am ſo great a ſinner, duſt and aſhes, dare to preſume to approach thy Table; thou, O Lord, in thy Goſpel left us a command, *Come unto me all ye*, &c. Which command I obey; waſh me throughly from my wickedneſs, and cleanſe me from my ſins, and of thy

gracious

gracious goodneſs direct me in this great Action, with a reverent and awful fear of thy Majeſty, that all the faculties of my Soul and Body may be intent, rightly to apprehend, and joyfully to receive this Eternal Food, this Bread of Life, and that by thy Grace I may obtain the Vertue, fruit, and benefits of the Death and Paſſion of my Saviour; and by the ſame the remiſſion of all my ſins, and everlaſting Salvation, through Jeſus Chriſt our Lord, *Amen.*

Wedneſdays Meditations in the Morning.

Upon the moſt Holy Sacrament.

AND when God gave his Son to the World, it could not be, but he ſhould give us all things elſe; and therefore this bleſſed Sacrament is a conſigning us to all felicities, but

as it was at first, so it hath been ever since; *Christ came into the World, and the World knew him not:* so Christ hath remained in the World by the communications of this Sacrament, and yet he is not rightly understood, and less truly valued. But Christ may say to us, as once to the Woman of *Samaria, Woman, if thou didst know the Gift of God, and who it is that speaks to thee, thou wouldst ask of him,* and so if we were so wise or so fortunate to know the excellency of this gift of the Lord, it would fill us full of wonder and adoration, joy and thankfulness, for the Love of our dearest Lord is written in the largest Characters of Pleasure and Delight: that in the holy Sacrament, we may taste and see how gracious our Lord is; no Love can be greater than that which is so beatifical as to bestow the greatest good; and such was the Charity of our Lord, who brings health to us in the holy Sacrament, and life too; giving us the

Bread

Bread of *Paradiſe*, at the ſame time yielding food, and health, and pleaſure: Love deſires to do all good to it's beloved object, and that is the greateſt Love, which gives us the greateſt bleſſing; And this Sacrament Chriſt deſigned to that purpoſe, that he, who is not preſent to our eyes, might always be preſent to our Spirits: Love demands love again, and to deſire to be beloved is of it ſelf a great argument of Love; and as God cannot give us a greater bleſſing than his love; ſo what greater demonſtration of it can he make to us, than to deſire us to love him with as much earneſtneſs and vehemency of deſire; for Love hath no expreſſion beyond this, that it deſires to be united unto its object. Let it be our great deſire and love too, to come to this holy Sacrament: for now the Lord our God calls upon us; not only to be nigh unto him, but to be all one with him; what Nation is ſo great, who hath God ſo nigh unto them, as the Lord our God

is

is in all things for which we call upon him? Let us do honour to God, to expreſs the homage and duty of us his Servants, to acknowled e his ſupream dominion, to give him thanks and worſhip, to beg pardon, and pray for bleſſings, and ſupply of all our needs. Let us go, O my Soul, and declare before Angels and Men, that we are Chriſtians indeed, and mean to live and die in his holy Religion. And let us now take ſhame to our ſelves, that we have at any time lived ſo as to contradict our Belief, but let us fully reſolve to love him better and better by coming to his Table! He hath invited thee, he expects thee, he loves to ſee thee there, and will make thee know that he loves thee, and delights to do thee good. Raiſe up thy ſelf, O faithful Soul, and love that chief good in whom are all goods, without whom there is no other true good. Why ſhould we forſake the Fountain, and follow the Current; but the Fountain is ſtill in God; let

us come to the holy Sacrament, and we ſhall find the Fountain. O let us ask of our Lord Jeſus, and he will give us Living Water, ſpringing up into everlaſting life: *This is Life Eternal, to know and acknowledge thee, the only true God, and Jeſus Chriſt whom thou haſt ſent*, and therefore if thou canſt confeſs with thy mouth the Lord Jeſus, and believe in thy heart, that God raiſed him from the Dead, thou ſhalt be ſaved. O give thanks, therefore unto the Lord, for he is gracious, for his mercy endureth for ever, and let us ſay with a great joy, Lo, I come to thy Table according to thy Command.

S. John 4. 14.

Repair to the Prayers of the Church, or obſerve the Directions, pag. 13.

A Prayer on Wedneſday *Morning. Of Confeſſion of ſins to God, before the receiving the Holy Sacrament.*

O Almighty God, I thy poor ſinful Creature full of anguiſh and

and confusion for my offences against thy Majesty. I am not worthy, O Lord, to look up to Heaven, which is the Throne of thy purity, for my sins are more in number than the hairs upon my Head, and my heart hath failed me.

Lord be Merciful to me a Sinner.

I have not lived according to thy Will, but in the vanity of my own thoughts, in contempt of thy Holy Word and Commandments. I have not loved thee my God with all my Heart, nor feared thee with all my Soul, nor served thee with all my might, nor loved my Neighbour as my self,

Lord be Merciful to me a Sinner.

I have been Negligent in Performance of my Charge, Idle in doing my Duties in thy Holy Sacraments and Exercises of Religion, indevout in my Prayers, weary of their length.

Lord be Merciful to me a Sinner.

I have

I have provoked thy wrath againſt me, by accuſtoming my ſelf to do the work of the Fleſh, and rejecting the good motion of thy Spirit. Wo unto me, rebellious wretch, that I have committed theſe wicked Acts againſt thee, ſo loving, ſo good, ſo gracious a God; to the utter deſtruction of my Soul; without thy Mercy in Chriſt Jeſus.

Lord be merciful to me a ſinner.

I have made my ſelf guilty in not depending on my God for a ſupply of my Wants, neglecting to labour, and expecting I ſhould be ſupported in idleneſs, not looking up to thee, O God, for a Bleſſing on my honeſt Endeavours; not having a high eſteem of thee, my God, and not ſubmitting obediently to act thy Will.

Lord be merciful to me a ſinner.

I have not with care read thy holy Scripture, and not marking when I do read, but I have followed the

Pomps

Pomps and Vanities of this World, and its ſinful cuſtoms, not calling my ſelf daily to account for my ſins.

Lord be merciful to me a ſinner.

O Lord let me not add to that heap of ſins which I ſtand guilty of: I am confounded with the multitude of them, and the horror of their Remembrance; but give me grace, O Lord, to paſs this week; and the reſt of my Life innocently, that neither in Thought, Word or Deed, any Offence may pollute my Soul. I acknowledge, O Lord, that I am vile, but yet redeemed with thy precious Blood, I have been dead in Treſpaſſes and Sins, but thou art my Reſurrection and my Life. Thou, O Lord, loveſt to ſhew mercy; Thou that ſpareſt thy ſervant *Peter*, that denied thee thrice; thou that didſt caſt ſeven Devils out of *Mary Magdalen*, and didſt not condemn the Woman taken in Adultery, and didſt bear the Convert Thief from the Croſs to the

the Joys of Paradise. Behold me, O Lord, a fit Object for thy Pity, my sins are so great and many, that to forgive me will be an Act of glorious Mercy; let thy Holy Spirit lead me from the Errours of my ways into the Paths of Righteousness, to great Degrees of Repentance, and through all the Paths of a Holy Life to a Godly and Holy Death. Grant this, O blessed Jesus, for thy Mercies, and for thy pity sake, *Amen*.

O Lord God, into thy hands I commit my Body, Soul, and Spirit, my Thoughts, Words, and Works; all that I am, all that I have, desiring wholly to be Thine. O my God, gracious and merciful, accept me in thy beloved Jesus Christ, in whom alone thou art well pleased; and for his sake let me not go from before thee without a blessing; a Blessing of Pardon and Peace, a Blessing of thy Spirit, and of thy Grace, to come Holy to thy Table; a Blessing of

of thy Favour, and of thy Love in the Lord Jesus. Thus, Lord, say of me, thou hast Blessed me, and that I shall be blessed for ever, *Amen, Amen.*

This Prayer may be used on Sacrament days before the Receiving of the holy Sacrament.

Wednesdays Meditations in the Evening.

Upon the most Holy Sacrament.

CONsider, that the Devil cannot endure the use of this profitable Sacrament; for he knoweth how much it is of force to attain Blessedness, from whence he for his Pride fell; and he hateth the Sacrament, for in it is represented our Saviours Passion, by force whereof, he is thrust from the Tyranny, which he would exercise upon Us; that whereas the holy Sacrament is numbred among the greatest benefits given to us of God in this Life

Life, that we do in nothing more avoid the Tokens of Ungratefulneſs, than by often communicating the ſame Benefits. *Do this in remembrance of Me*; Dear Jeſus, I had been undone for ever, but for thee: For thee then, and for thy ſake, what is it which I ſhould not do? As if it were a Benefit to him, when we benefit our ſelves; O Lord, what is it thou wouldſt now have me to do, for thy deſires are my commands! There is Authority enough in thy Love for me to do what thou ſhalt pleaſe; ſpeak, Lord then, thy Servant heareth; whatever thy will is, that will I do.

Let us humbly beg of him, his Mighty Grace, to confirm in us our Reſolution, that ſo we may always maintain in our Souls this hope of his pardoning love; ſince thou, O Lord, art ſo forward to do us good, to beſtow thy bleſſings unask't, to die for us, when we deſir'd it not, to inſtitute this Feaſt, which we never expected, to ſend thy Miniſters to call

us to it. He hath told us where he would be, behind what Pillar, and under what Cloud, and covered with what Veil, and conveyed by what Miniſtry, and preſent in what Sacrament; and we muſt not look for him in the High-ways of Ambition and Pride, of Wealth or ſenſual Pleaſures; theſe things are not found in the houſe of his Father, neither may they come near his Dwelling.

But if we ſeek for Chriſt, we ſhall find him in the methods of Vertue and Love, and in the paths of God's Commandments, in the Houſes of Prayer, and the Offices of Religion, in the Perſons of the Poor, and in the Retirements of an afflicted Soul: we ſhall find him in holy Reading and pious Meditation, in our Penitential ſorrows, and in our time of trouble, in Pulpits, and upon Altars, in the Word, and in the Sacraments: if we come hither as we ought; we are ſure to find our Beloved, him whom our ſoul longeth after.

Sure

Sure enough Christ is here, let me take the boldness now to ask something of thee. O do not deny me the Continuance of thine Almighty Grace. Take not thy Holy Spirit from me; but let it be my Constant Companion, my Guide, my Helper, my Comforter for ever. Thou thy self hast told Us, that (in St. *John* the 10th.) *it shall be given to those that ask it*; And that because Thou livest, We shall live also: O do not let me lose what thou hast done already, for want of doing something more, perfect that which concerneth me: *For-*

Psal. 138. 8. & 119. 117, 133, 58. *sake not the work of thy own hands. Hold me up and I shall be safe: and I will have respect to thy Statutes continually. Order my steps in the World, and let not any Iniquity have Dominion over me. I intreat thy favour with my whole Heart: be merciful unto me according to thy Word.*

Now repair unto the publick Service of the Church, if you have opportunity, if not, observe the Directions, p. 13. *A*

A Prayer for Wednesday *Evening, for our Preparation to the Holy Sacrament.*

O Lord Jesus Christ, who, for the Memorial of thy bloody Sacrifice, hast ordained a Sacrament in thy Church, to commemorate thee, and convey and seal to our Souls the benefits of thy blessed Body and Blood; let me give due Memory to thy death, in preparing and putting my Soul in order, when I come, that thou mayest accept me and my coming. O Lord, let me not once dare to think of preferring Satan and Sin before Christ and Heaven, so as to keep away from those thy great Mysteries and Mercies, because I am loath to part with any beloved Sin, when a Saviour calls; let not my greatest, and thy vilest Enemies prevail with me to keep away, but make me willing to part with the dearest bosom corruptions, that I may partake of thy heavenly Benediction; let not any Blessings that thou

haſt beſtowed upon us in earthly things, make us to forget the dependance we have upon thee for them, or the great need we have of thy heavenly mercy; and make us always to eſteem it our greateſt honour, to honour and ſerve thee, and to enjoy thy favour: Oh let not my ſins, though great and many, affright me from thee, becauſe I am unworthy of thee; but let the humble ſenſe of them drive me to thee, becauſe I have great need of thee who art the great Phyſician of our Souls, whoſe bloud is Balſom for the muſt deadly Wounds, who hath both the skill and will to cure, and to heal the moſt deſperate Diſeaſes of thoſe that with penitent hearts ſeek unto thee for Recovery and Relief: Let all my wants drive me unto thee for ſupply, who calleſt not thoſe that are perfect or righteous; but ſayeſt, *Come unto me all ye that labour, and are heavy laden, and I will give you reſt.* O Lord, I deliver up my ſelf abſolutely to thy Divine Will with all my

my heart desiring and purposing to live in a steadfast Union and Conformity to thy Holy Commandments; that I may have no satisfaction, but in a holy Conscience, no Pleasure but in Religion, no joy but in God; and with sincerity and zeal, heartiness and ingenuity, I may follow after Righteousness, and the things that belong unto my Peace, until I shall arrive in the Land of Eternal Peace and Praise, where thou livest and reignest for ever, World without end. *Amen.*

Thursdays Meditations.

in the Morning.

Upon the most Holy Sacrament.

A Soliloquy.

O Most good and gracious Jesus, Thou, before thou shouldest suffer, did bequeath a most excellent

good thing unto thy Children, as a Fatherly Legacy, leaving for us thy mast sacred Body to be our meat, and thy most precious Bloud to be our Drink; O thou true Food of my soul! receive me, who am to receive thee; quicken me with thy Spirit, feed me with thy Flesh, satisfie me with thy Bloud, and let me receive life from thee, to act and live unto thee: O my Lord, give me an heart, that I may think on thee, a mind that I may love thee, a soul that I may remember thee, and understanding to know thee, and Reason alwayes to stick fast unto thee; let me find thee, O my hearts desire: let me hold thee, whom my soul doth love: O Life, for whom all things live! O Life, which givest me life by which I live, without which I die, O my Lord, let me renew this life of mine in thy Holy Sacrament, without which I perish! Where may I find Thee but here? O that I may faint in my self, and depend on Thee: O my Love,

be

be thou nigh in my mind, nigh in my heart, and nigh to aid me, for I languish through love, for without thee, alas, I die! but when I think on thee, I revive again. O Lord, let me love Thee, becauſe thou firſt didſt love me; for he loveth thee too little, who loveth any thing beſides thee, except he love it for thy ſake: For I deſpiſe whatſoever is in this World, in reſpect of thy ſweetneſs, and the Glory of thine Houſe, which I have loved. Where ſhall I get Words to expreſs the ſigns of thy ſingular great love towards me, through thy infinite benefits, wherewith from the beginning thou haſt nouriſhed me; beſides the benefit of Creation, when at the beginning thou madeſt me of nothing after thine own image, in magnifying and exalting me above all thoſe Creatures, which thou haſt made; and making me glorious with the light of thy Countenance, wherewithal thou haſt ſealed the uppermoſt ſeat of mine heart, thereby ſeve

ring me both from inſenſible things, and alſo from bruit Beaſts, which have no reaſon, and abaſing me but a little beneath Angels; O let me go to thy Holy Table; and as ſoon as I have taſted, ſay as St. *Peter, Maſter, it is good for us to be here*; if thou wilt let us make here three Tabernacles; here let us abide ſtill, and enjoy thy contemplation, for we lack nothing now; it ſufficeth us, Lord, that we ſee thee; it ſufficeth me to be ſatisfied with ſo unſpeakable ſweetneſs, O! bleſſed ſhould I be, were I once admitted to behold thy brightneſs: who can ſhew me ſuch favour, O Lord! thou mayeſt permit me to come thereunto. I know, Lord, I know, and acknowledge that I am unworthy to enter under thy Roof, yet for the honour of thy Name accept of thy Servant, which putteth his truſt in thee; but how ſhall I enter into thy Sanctuary to conſider thy power, unleſs thou open unto me? For doubtleſs, O Lord our God, we ſilly Worms

and

and Clay are unable to enter into the house of thine Eternity, unless thou (who of nothing hast Created all things) do guid us in; O, that I may cry after God, even the living God: That I may watch for thee more than they that watch for the Morning; and my oul may follow hard after thee: O that the words of my mouth may be sweeter to me than the hony, or the hony-comb; that I may delight my self in thy Commandments, which I have loved. *(This may be used on Sacrament days.)*

Repair to the Prayers of the Church, or observe the Directions, pag. 13.

A Prayer on Thursday *Morning for the Preparation to the Sacrament.*

O Most Holy and Heavenly God and Father, which by the Immortal Seed of thy Word, hast begotten us to be thy Children, and with the same (as with Milk) dost nourish us purely as new born babes, as also

with Divine Myſteries of thy Holy Sacrament (as by a viſible word) doſt confirm and ſtrengthen us in Faith and Righteouſneſs, and having ſo Adopted us into thy Family, continually feedeſt and nourisheſt us unto Eternal Life: How shall *I* ſufficiently praiſe my God, or love and ſerve my Lord, who delivered me, when *I* deſerved to perish eternally? For *I* have been proud and covetous, and hating wiſe Counſels, and ſoon weary of the Offices of a Holy Religion. *I* cannot give an account of my Time. *I* am ſo vile that *I* cannot expreſs it. *I* have been ſo ungrateful, ſo foolish, ſo unreaſonable, that *I* have put my own eyes out, that *I* might with confidence and without fear, ſin againſt ſo good a God, ſo gracious a Father; *I* confeſs to thee, O God, what thou knoweſt already; But *I* confeſs it to manifeſt thy juſtice, and to glorifie thy mercy who haſt ſpared me ſo long: Thou haſt concluded all under ſin, that Thou mighteſt have mercy upon all:

Look

Look upon me, O God, and have pity on me, lying in my bloud and misery, my shame, and in my sins, in the shadow of Death, and in the Gates of Hell. But yet, O God, thou art the healer of our breaches, and I must not despair; and I am sure thy goodness is infinite. O let the cry of thy Sons Bloud, who offers an Eternal Sacrifice to thee, speak on my behalf, and speak better things than the bloud of *Abel*; let me love and serve thee uprightly and eternally, for thy infinite love in Jesus Christ our Lord, *Amen.*

Thursdayes Meditations in the Evening.

Upon the most Holy Sacrament.

NOW before the Feast of the Passover Jesus knew that his hour was come, that he should depart out of this World unto the Father, having loved his own St. *John* 13. 1.

which were in the World, he loved them unto the end. The humility of this our Lord was loving and diligent, doing all this work by himself alone, without the help of any other, in sign and token of his love; for he himself put off his Garment, girded himself, put Water into a Bason, bare it to the place where the Disciples sate, prostrated himself, and washed, not their hands, but their dirty feet; and so himself lovingly wiped them with the Towel wherewith he was girded, pleasing and contenting himself to do all these things in his own Person; Teaching me herein to exercise the Works of Humility and Charity in mine own Person, rejoycing more to do them my self, than to command them to be done by others; and performing every humble work, without mixture or note of boasting.

Let us consider that which passed between Christ our Lord and S. *Peter*, when he came to wash his feet, *Peter* standing astonished at the humility of his

his Lord and Master, said, *Lord dost thou wash my feet!* in which words he discovered a lively Faith of the Excellency of Christ our Lord, and of his own baseness, and of the baseness of that work: Thus the Holy Jesus lays every thing aside, that he may serve his Servant with those hands which gave sight to the blind, health to the Sick, and life to the Dead. I (Lord) ought to serve thee, and to wash thy feet: Nor do I esteem my self worthy to do this work, and wilt thou wash my feet; hence will I learn to think highly of Jesus Christ, and very basely of my self: I will draw acts of admiration, of thanksgiving, and imitation.

O most good and gracious Jesus, thou coming to the Garden of Olives, began'st to fear, and to be heavy; whereupon thou saidst to thy Disciples, my Soul is sorrowful unto Death, and he was withdrawn from them about a stones cast, and kneeling down, and praying, saying, *Father*, &c.

Whence

Whence is this, that in a cold night, when others are crowding to the Fire, my Lord is ſweating in the open Air? what ſweat is this which flows in ſuch abundance from his bleſſed Body, ſo that it runs and trickles down to the ground, Drops and Clods of Bloud? Whence is it? We may ſoon know it is our ſin cauſed this Bloudshed; our guilt this Sweat: *Adam* ſinned in a Garden, Chriſt there ſweats for it; his Day Luſt made this Night Sweat; that we might not burn in Hell, he ſuffers his horrid Agony for a time, that we ſhould not endure a hellish and worſe extremity for ever; did he thus ſweat for anothers guilt, and ſhall I not bleed for my own? If inſtead of the pains of Repentance, I take pleaſure in ſin, will not this coſt me my life? Yes, but for my comfort, if I be contrite, and by that put into a great Agony of Spirit, I may come out, and muſt hope I may by the Virtue, and under the conduct of this Agony of Jeſus Chriſt.

Let

Let us dwell in love and we ſhall be happy; for ſee how our Lord would engage thee by theſe Bonds in which thou art going to tie thy ſelf to love the Lord thy God with all thy Heart, and thy Neighbour as thy ſelf. Let us go then and wait upon him, and ſhew him the love that we bear unto him. Be not diſcouraged, for when the Wicked forſakes his way, and the unrighteous man his thoughts, he himſelf hath ſaid, that he will have mercy upon him. Let us give him thanks even for this good mind, which he hath put into us, and for all the hope we have, that he will continue it to Eternal Life.

Now repair unto the publick Service of the Church, if you have opportunity, if not obſerve the Directions, pag. 13.

A Soliloquy, or preparatory Prayer for Thursday *Evening, in preparation to the Holy Sacrament.*

O Infinite Humility, what shall I render unto thee, for the favours which thou hast done me! Grant me this thy Meekness and loving Gentleness, to the end that I may find Grace before thee, whom the Prayers of the humble and meek hath always pleased; Command me (Lord) what thou wilt, helping me with thy Grace, duly to accomplish what thou commandest. O Savionr of the World, I confess that I am foul and defiled with innumerable sins, whereof I cannot wash my self, for to sin was mine, but to pardon them is thine; wherefore once more wash me from mine iniquity, and cleanse me from my sin, and after thou hast once washt me, wash me yet once more, that I may come holy to thy Table; to the end I may have a greater

ter part with ther, with more ſecurity never to loſe it. And ſith thou (Lord) deſireſt ſo much to eat the laſt Supper with thy Diſciples. I alſo deſire earneſtly to eat the ſame with thee, O King of Heaven, who ſtandeſt at the door of our hearts knocking, deſiring vehemently that thy Voice may be heard, and that the Gate may be opened, that entring into us, thou mayeſt ſup with us, and we with thee: Come (Lord) into my Houſe, for I ſet the Gate open unto thee, and with an Exceeding deſire, deſire thy coming, that I may be partaker of this thy Supper. My Soul thirſteth for thee, O Jeſus! O that I might ſee the joy that I ſo deſire: O that I were ſatisfied with the preſence of thy Glory, for which I do hunger and thirſt, that where thou art there I may be alſo, beholding thy face in Glory, O bleſſed Saviour and Redeemer, Jeſus,

Fri-

Fridays Meditations in the Morning.

Upon the Paſſion of Jeſus Chriſt.

I Will conſider the Innocency of our Lord Jeſus Chriſt, who ſuffered for our ſins, who was moſt innocent without all ſpot of ſin, moſt Holy, full of all Graces and Vertues, moſt wiſe, and moſt diſcreet; in whom were contained the Spiritual Treaſures of the Wiſdom of God, and of his Divine Spirit, in doing good to all: Who imployed his whole life in doing of good (as St. *Peter* ſaith) and healing all ſuch as were oppreſſed with the Devil, gave ſight to the Blind, cleanſed the Leapers, cured the Sick, and raiſed the Dead, and has opened unto us the Gates of Heaven. O the infinite Charity of this our Lord, in giving himſelf to all! He is my Father,

ther, my Maſter, my Phyſician, my Redeemer, my Creator, my Benefactor, Eſpouſe of my Soul, my God, and my All in All. And how a little before his Paſſion, he made himſelf my meat and my drink, to enter within me, for which cauſe I am to hold his pains as mine own, ſith he, who ſuffered them, is ſo much mine, and beareth to me ſo great a love.

The Soliloquy.

O Moſt bountiful Redeemer, how well doſt thou pay our Debts with thine own Pains; O that I could find out and comprehend the length, and the breadth, the height and the depth of the Charity of Jeſus; O that I could enter into his enflamed heart, and ſee the Furnace of that infinite Fire, that burneth therein, and melt in thoſe Flames; that iſſuing forth full of love, I might love as I am loved, and to ſuffer with love for him, who ſuffered for me with ſo great love:

from

From his interiour love burſt forth ſuch exteriour ſigns and demonſtrations, as were ſufficient to mollifie a heart more frozen than Ice it ſelf, and more hard than any Marble.

LET us now joyn together the penitent Sinner, and the devout Saint, in this one Exhortation; That they approach the Table of the Lord with a ſecret affection of ſoul: and that being raiſed by Faith, and enlarged by Prayer, in this Conſideration, That their ſins have been the cauſe of Chriſt's ſufferings. The Jews cryed out of Chriſt, *Crucifie him, Crucifie him.* Such was the greatneſs of their malice, that (if poſſible) they would have had him twice crucified; but yet, is not their deſire too unhappily fullfilled? They crucified him once with their hands, and We, even We, crucified him again by our ſins; who art thou then that comeſt to Chriſt without flouds of Tears, when he comes to us in ſtreams of Blood: who

can meditate on his wounded Body, without a wounded Soul? Or view his pierced Side, without a pierced Heart; in which our Saviour gives us our true Devotions, beſpeaking us as well as the Daughters of *Jeruſalem*, weep not for me, but for your ſelves; weep not for me or my Sufferings, in a fruitleſs compaſſion; but weep for your ſelves, and your ſins in a hearty Contrition. O let our Hearts be raiſed by Faith, that ſo whatſoever is our affliction and pain, we may find an healing vertue in the blood of Chriſt, which is this Sacramental Adminiſtration; that ſo for every ſinful diſtemper in us, we may receive an healing Vertue from Chriſt, having our Remiſſion of Sins, and our Peace of Conſcience confirmed unto our ſouls by his bleſſed Sacrament, as the Seal of Grace, and the pledge of Glory.

Now repair unto the publick Service of the Church, if you have opportunity, if not, obſerve the Directions, pag. 13.

Con-

A Confession of Sins out of the Holy Bible for Friday *Morning.*

I Confess, O Lord,

That I was shaped in wickedness, and in sin my Mother conceived me, *Psal.* 51. 5.

That my heart is rebellious, like a starting bow, *Hos.* 7. 16.

That I am of polluted lips, *Esa.* 6. 5.

That my Tongue talketh nothing but Vanity, *Psal.* 114. 11.

That mine eyes are evil, prone to lust, St. *Mark* 7. 22.

That my hands are slow to good, *Heb.* 12.

That my feet are swift to evil, *v.* 12.

I have sinned against thee, O Lord, and in thy sight, not fearing thy Majesty, *Rom.* 3. 15.

Esa. 57. 8. *Psal.* 25. 11. My sins are, O Lord, in quantity large, and of a great size, of long continuance.

Jer. 4. *Psal.* 40. 2. *Ezek.* 1. 3. Like a burden of Lead, many in number, more than the hairs of my head, and

and I gaining nothing thereby.

Not being ashamed, *Gal.* 2. 18.

Knowing it to be sin, *James* 4. 17.

I reap the fruit of my foolishness; for what fruit have I in those things whereof I am ashamed, *Rom.* 6. 21.

My days are consumed in Vanity, and my years in the bitterness of my Soul.

And now there is no health in my Flesh, because of thy displeasure, neither is there any rest in my bones, by reason of my sin.

And what shall I now say, or wherein shall I open my mouth? what shall I answer, seeing I have done these things?

Out of the Deep have I called to thee, O Lord: Lord hear my Voice, *Psal.* 130.

If thou, Lord, shouldst be extream to mark what is done amiss, O Lord, who may abide it?

Enter not into judgement with thy Servant, O Lord, for in thy sight shall no man living be justified.

Behold, O Lord, though I have sinned

ſinned, yet I humble my ſelf under thy mighty hand, I am thine, O ſave me.

Spare the humble and contrite, for behold I judge my ſelf.

O taſte and ſee how gracious the Lord is: Bleſſed is the Man that truſteth in him.

For thy Mercies, O Lord, are ſweet, comfortable, better than life.

Come unto me all ye that labour, and are heavy laden, and I will give you reſt.

I come not to judge the World, but to ſave it.

Wherefore in the multitude of the ſorrows that are in my heart, thy comforts, O Lord, have refreſhed my ſoul.

Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.

My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever.

O Lord be thou ſo to me for ever, Amen.

A Prayer on Friday *Morning. Of Confession of Sins to God, before the Holy Sacrament.*

O Moſt glorious, and moſt gracious Lord God, who art the ſearcher of hearts, the lover of ſouls, and the preſerver of men; before thee (Holy Lord) I here preſent my ſelf polluted. Oh, do thou make me a penitent Sinner, polluted I am, and loathſome in the ſight of mine own Corruptions, * wherefore ſee, O thou great and glorious, O thou juſt and Righteous Judge, O ſee, I here proſtrate my ſelf at the Bar of thy Juſtice, not knowing what to anſwer thee, my Conſcience witneſſeth againſt me, and thy Law condemns me; who? Oh, who ſhall plead for me? O! wilt not thou, bleſſed *Jeſus*, my Surety, my Saviour, wilt not thou undertake my Cauſe, who art my Advocate? Wilt not thou procure

* *Here name your particular Sins.*

cure my pardon, who art my Mediator? O bleſſed Jeſus! be now my Jeſus; And ſeeing thou art able to ſave unto the uttermoſt all that come unto God by thee: O plant in my heart gentleneſs and patience, a meek and long ſuffering Spirit, that I may never be tranſported with violent Anger; never be diſordered by Peevishneſs: never think thoughts of Revenge; but may with Meekneſs receive all injuries that ſhall be done to me, and patiently bear every croſs accident, and with Charity may return bleſſing for curſing, good for evil, kind Words for foul Reproaches; that living all my daies with Meekneſs and Charity, keeping peace with all Men, and loving my Neighbour as my ſelf, and Thee, O Sweet Jeſu, more than my ſelf, and more than all the World, I may at laſt come into the Regions of Peace and Eternal Charity where thou liveſt, who loveth all men, and wouldſt have none to perish, but all Men

to

to be saved through Thee, O most Merciful Saviour and Redeemer Jesus, *Amen.*

A Prayer out of the Psalms.

O Lord God Almighty, and King of Eternal Glory, who dost acknowledge him to be a blessed Man, that abhorreth the way of Sinners, and doth meditate in thy Law Day and Night; Teach thou me, a wretched Sinner, faithfully to serve thee with fear and trembling of Heart; and seeing with all humility of heart I do call unto thee with my Voice, hear me, have mercy upon me, and so hearken unto my Prayer; keep me as the Apple of thine Eye; Hide me under the shadow of thy Wings, because thou art my strength, my Rock, and my Refuge: Cleanse me from my secret faults, and keep thy Servant from presumptuous Sins: O remember not the sins of my youth, but send me help from thy Sanctuary, and give me mine hearts desire, and

ſo truſting in Thee, let me never be confounded, but forgive the puniſhment of my Sin: Let thy mercy, O Lord be upon me, as I truſt in Thee, and delivering me out of all my fears, ſay unto my Soul, I am thy Salvation, that I may go into thy Glorious Houſe; for Thou art the God of my ſtrength, let not my ſteps go out of thy Paths; that I may love Righteouſneſs, and hate Iniquity. Teach me, O Lord, the way of thy Statutes, and I ſhall keep them unto the end, give me underſtanding, and I ſhall keep thy Law; yea, I ſhall obſerve it with my whole Heart; make me to go in the Path of thy Commandments; for therein do I delight for ever, *Amen.*

A Prayer.

O Bleſſed Jeſus, the Lord of Life, Prince of Glory, and Captain of our Salvation, who haſt vanquiſht Satan, and all the powers of darkneſs: O give Victory to my languiſhing Soul in her ſpiritual conflict: Guide me

me with thy Counſels, ſuſtain me with thy Grace, refreſh me with thy Comforts, preſerve me in thy Love, and Crown me with thy Glory. O Jeſus, Gra t, I beſeech thee, that ſo long as I am in the Darkneſs of this miſty Deſert, that the Eyes of my mind may behold, and contemplate the moſt ſhining light and Brightneſs of thee, O God, and that I may always praiſe thee for ever and ever, *Amen.*

Fridays Meditations in the Evening.

Upon the Paſſion of Jeſus Chriſt.

THis is one of the higheſt manners of Meditating, that is upon the Holy Paſſion of our Saviour, the which conſideration ſerveth to encourage us to endeavour our ſelves to imitate ſome part of that which is there repreſented unto us: For it is manifeſt that all the perfection of a

Chriſtians Life, conſiſteth in imitation, and following of the Vertues of our Saviour Chriſt, whereunto the Apoſtle St. *Peter* exhorteth us, ſaying, Chriſt ſuffered for us, leaving unto us an example, that we ſhould follow his foot-ſteps, who when he was evil ſpoken of, did not ſpeak evil again, and when he was tormented, did not threaten them, but delivered himſelf unto him that did moſt unjuſtly condemn him, he ſuffered his Pains without any manner of eaſe or conſolation: He ſhut up from himſelf all the Gates, whereby any manner of eaſe or conſolation might come unto him, either from Heaven or from Earth; inſomuch that he was content to be forſaken, not only of his Diſciples and Friends, but alſo of his own Father, and of himſelf alſo; and therefore he ſaid in the *Pſalm*, I am become as a Man deſtitute of all help, I am left among the dead. This is that forſaking, which our Saviour ſignified upon the Croſs, when

1 *Pet.* 2. 21.

when he ſaid, *My God, my God, why haſt thou forſaken me?* For (as concerning the Bond of Union,) the Divine Nature never forſook the human Nature, which it had once taken; yet as touching the conſolation, and eaſe of the pain, and torments, it did wholly forſake the ſame And therefore we ſee that the Martyrs, when they went to ſuffer death, ſhewed themſelves very couragious, merry, and joyful: But our Saviour, being the very Fountain of Grace and of ſtrength, (through whoſe Virtue the Martyrs had ſuch force and courage, to be able to do that which they did) trembled, and ſweat even very drops of blood, when he went to ſuffer pains and torments for us: For in the Martyrs the Virtue of Charity, which redounded into their Souls, cauſed them to have very great Courage and Joy; but in our Saviour Chriſt, both theſe and all other influences were by ſpecial Miracle ſuſpended, that ſo he might drink the Cup of his moſt bitter Pains, pure and without

mixture of any manner of eaſe or conſolation.

Conſider therefore firſt of all, that ſo profound Humility, wherewith the moſt high and only begotten Son of Almighty God, vouchſafed to be contemned and leſs eſteemed than *Barrabas*; and to be Crucified upon a Croſs, between two Thieves, as though he had been a Captain and a Ring-leader of Malefactors.

Conſider his ſo wonderful Patience in the midſt of ſo many reproachful Injuries and Torments, and withal, his paſſing great Magnanimity, in that he offered himſelf ſo willingly into the hands of his Enemies, and to ſuffer the greateſt pains and conflicts, that ever were ſuffered in this World.

Conſider his moſt fervent Charity, which paſſeth all underſtanding, by the which only he was moved to offer himſelf in Sacrifice for the ſins of the World, and to ſuffer Death, that he might give Life, not only to his Friends, but alſo to his Enemies, even

to

to those very persons that shed his most precious Blood.

Consider his most abundant Mercy, which extended it self so far forth, as to take upon him all the Miseries and Debts of the World; and to make satisfaction for them, as if they had been peculiarly his own Debts.

Consider that so perfect Obedience which he used towards his Father, whom he obeyed unto death, even to the death of the Cross; where finally bowing down his Head, he offered up unto him his most holy Soul, giving us thereby to understand, that the work of his Obedience was then perfectly fulfilled; let us do as our Saviour himself commanded us. St. *John* 13. 15. I have given you an Example, that as I have done, so should you do likewise.

O Lord Jesus receive my Spirit; O my Life take my Soul; my Joy, draw my Heart unto thee; mine Head, direct me: Light of mine Eyes, enlighten me; O my

Out of the Bible.

my Comfort rejoyce me; my ſweet Food, let me eat thee; O Word of God refreſh me; O Light Eternal, ſhine thou over me, that I may underſtand thee, know thee, and love thee.

Now repair unto the publick Service of the Church, if you have opportunity, if not, obſerve the Directions, pag. 13.

Ejaculations upon the Life and Paſſion of our Saviour Jeſus Chriſt; For Friday *Evening.*

Kneeling, ſay,

O Sweet Jeſus, Praiſe, Honour, and Glory be to thee, O Chriſt; who for my ſake haſt vouchſafed to come down from the Boſom of thy Divine Father into this Valley of Miſery; and to be conceived, and incarnated, and made Man by the Holy Ghoſt in the moſt chaſte Womb of the Virgin *Mary*.

Chooſe, I beſeech thee, my Heart for thy

thy dwelling-place; adorn it, repleniſh it with Spiritual Gifts, and wholly poſſeſs it.

O that I were ſo faſtned unto thee, that I might never depart, or turn away my mind from thee! I adore thee, moſt dear Redeemer, who being Born in the depth of Winter, didſt not refuſe to be ſwadled in poor cloaths, and to be laid in the Manger.

Grant, O Lord, that I may always ſtand in thy ſight, truly humble, and truly poor in Spirit.

O Bleſſed Jeſus, who wouldſt upon the Eighth day, like other children, be circumciſed, and being yet an Infant ſhed thy precious Blood.

And for our ſingular Comfort wouldſt be called Jeſus, which ſignifieth a Saviour.

O that it would pleaſe thee to admit me (being circumciſed from all bad Thoughts, Words, and Works) into the number of thy children.

O ſweet Jeſus, whom the wiſe Men, with a devout ſeeking, found by the

direction of a Star, and having found, fell down, and worſhipped thee; offering unto thee gifts of Gold, Frankincenſe, and Myrrhe.

Grant that I may offer daily unto thee, the Gold of bright ſhining Charity, the Frankincenſe of ſweet ſmelling Devotion, and the Myrrhe of Perfect Mortification.

O holy Jeſus, who for our ſake wouldſt be ſubject to the Law, and to give us an Example of Humility, wouldſt be carried to the Temple by thy Mother, and be redeemed with an Offering ordained for ſuch as were poor.

Where juſt *Simeon*, and *Ann* the Propheteſs, rejoycing greatly at thy preſence, gave very glorious Teſtimony of thy Dignity.

O that all Pride were utterly thrown down in me. *Amen*, *Amen*.

Ejacula-

Ejaculations upon the Life and Paſſion of our Saviour Jeſus Chriſt, continued.

O Jeſus, Praiſe, Honour, and Glory be to thee, who ſtaying in the Temple, wert for the ſpace of three days with great grief ſought by thy devout Mother, and at length with great joy found by her ſitting in the midſt of the Doctors, hearing them and propoſing Queſtions to them.

Would to God thou wouldſt give, and communicate thy ſelf in ſuch ſort unto me, that I might never be ſeparated from thee, nor ever be deprived of thy comfort.

O Lord, who haſt not diſdained to come to the River of *Jordan*, and entring into it, there to be Baptized by thy Servant *John* the Baptiſt.

VVho likewiſe for our ſakes abiding amongſt wild Beaſts in the *Deſert*, and faſting Forty days and Forty nights, and perſevering in Prayer, haſt

haſt permitted thy ſelf to be tempted by Satan.

And overcoming him, haſt been honoured with the Miniſtry, and Service of Angels.

Give me Grace, O Lord, that I may conſtantly perſevere in Prayer, and let no temptation, I beſeech thee, defile me, but rather let temptations purge me, and joyn, and unite me unto thee, that I might adhere to thee alone, ſo that I may receive from thy Hand chearfully all kind of Adverſity.

Grant that I may embrace all Men with chearful Love and Charity, and readily forgive thoſe that offend me.

O ſweet Jeſus, who coming to *Jeruſalem* in a meek and gentle manner didſt ride upon an Aſs; and amidſt the Praiſes which were ſung by the People that come to meet thee, didſt pour forth Tears, bewailing the ruin of the City, and deſtruction of thoſe ingrateful Souls.

Grant that I may never prefer any thing before thee.

O

O my Jesus who in *Jerusalem*, according to the Law, didst eat the Paschal Lamb with thy Disciples, and giving them an Example of Humility, and Charity, kneeling upon the ground didst wash their Feet, and having washed them, didst wipe them with a Towel.

Would to God this Example might pierce my Heart, and utterly throw down in me all pride and loftiness.

O Jesus, who with an unspeckled Charity hast instituted the Sacrament of thy Body and Blood.

Grant that when I come to that Table of Life, I may with a chast affection, singular humility, and purity of Heart receive thee.

Grant that thy Word may be truly pleasing to me, and sweeter than the Honey, and the Honey-comb to my Soul.

Who going forth with thy Disciples beyond the River *Cedron* didst enter into a Garden, where thou foresawest thou shouldst be taken.

O that I could utterly forſake my own will, and always love and follow thine!

O Jeſus, who immediately before thy Paſſion didſt begin to fear, to grieve, and to be ſad, taking upon thy ſelf our weakneſs,

Who, falling upon the ground, prayed unto thy Father, and humbly offeredſt up thy ſelf wholly unto him, ſaying, *Father thy will be done.*

Grant that I may with a quiet mind receive all things as from thy hands, and that I may find help and aſſiſtance from thee.

O Jeſus, who didſt lovingly kiſs the Traytor *Judas*, coming deceitfully to thee.

Shewing by the calmneſs of thy countenance; and ſweetneſs of thy words, that thou didſt love him.

Grant I may ſhew my ſelf loving, and mild to all mine enemies.

That I may pardon them from my heart, howſoever they ſhall offend me.

O Jesus; who did permit thine Enemies most furiously to lay their Sacrilegious hands upon thee: And being cruelly bound by them, didst not revenge, but mildly endure the reproaches, blasphemies, and injuries wherewith they did most wickedly affront thee.

Who did restore, and heal the Ear of *Malchus* one of thy furious Persecutors, cut off by St. *Peter* thy Disciple.

That rendring good for evil, the Riches of thy Mercy and Mildness might shine forth to us.

Grant I beseech thee, that the desire of Revenge may never have place in my heart.

O that thou wouldst bestow upon me the Grace of true Patience, *Amen.*

Ejaculations upon the Life and Passion of our Saviour Jesus Christ, continued.

O Jesus, who sufferedst thy self to be led bound as a Malefactor

and

and Thief by a Troop of Souldiers unto *Annas*, and to be presented before him.

O unspeakable mildness of my Redeemer.

Grant, O Lord, that these examples of thy Virtues may shine in me to my good, and thy everlasting Glory.

St. *Peter* one of the chief of thy Apostles thrice denied thee, and yet thou most mercifully lookest upon him, and provokest him to Repentance, and to shed tears for his offence.

O that it might please thee in like manner to look upon me with that lovely eye of Mercy.

That with due tears of Repentance, I may bewail my sins past.

And having bewailed them, may not hereafter any more return to them again.

O my Jesus, who by the wicked *Jews* was proclaimed guilty of death; and without cause condemned.

That

That by thy unjuſt condemnation thou mighteſt deliver us from the guilt of our Sins, wherewith we were juſtly attainted.

Grant that I may imitate thy meekneſs and patience.

Grant, that I may be truly ſubject to my Superiours, and all powers over me ordained by thee.

That I may obey my Equals, and love, and honour all men.

O my Jeſus, who being ſtripped naked in the Palace, and bound to a Pillar, didſt ſuffer thy naked and immaculate fleſh to be rent with moſt cruel ſcourges; that with thy Sores thou mighteſt heal our Wounds.

Thou art indeed that living Stone rejected by man, but choſen by God.

Grant, that I may now patiently ſuffer the Scourges of thy Fatherly correction.

For they cloathed Thee, the King of Glory, with a Purple Garment for the greater affront.

They

They faſtned upon thy Divine Head, a Crown of Thorns.

They put into thy hand a Scepter of Reed, and kneeling down in a ſcornful manner, ſaluted Thee, ſaying; *Hail King of the* Jews.

Plant, I beſeech thee, in my heart the memory of thy Paſſion.

O Jeſus, who being declared innocent by *Pilate* thy Judge, didſt not refuſe to hear the furious out-cries of the *Jews*, by which they demanded that thou ſhouldſt be crucified.

Who being led out with two Thieves, didſt carry thy Croſs with great pain upon thy ſacred and torn Shoulders, and didſt not refuſe to be driven forward, to be urged, and haſtened.

And being weary and breathleſs, didſt languiſh under the burden.

Give me tears of devout compunction, and of holy love, which may melt my hard Heart, and make it grateful unto thee.

That I may love thee alone, and reſt in thee only. Grant

Grant that with fervent devotion I may embrace all Croſſes: And may humbly follow thee unto death.

Who having thy Shoulders bruiſed with the weight of thy Croſs, didſt at length arrive weary at the place of Execution.

Where Wine mingled with Gall was offered thee to refreſh thee.

Who being naked didſt not refuſe to be rudely ſtretched out upon the Wood of the Croſs, and cruelly faſtened with Nails upon the ſame.

Grant me, O Lord, that with a faithful and grateful mind, I may conſider this thy unſpeakable Charity with which of thine own accord thou didſt ſtretch forth thine Arms, and willingly offeredſt thy hands, and feet to be pierced.

Who didſt hang (thy hands and feet being pierced) three hours upon the ſhameful Wood of the Croſs, and ſhedding in great abundance thy precious Blood didſt endure unſpeakable torments throughout thy whole Body.

O ſweet Jeſus, who waſt ſo good even to thoſe that were ſo wicked; that for the very ſame parties who did crucifie thee, thou didſt pray unto thy Father, ſaying, *Father forgive them, for they know not what they do.*

Give me, I beſeech thee, the Grace of true Meekneſs and Patience, by which I may according to thy Commandment and Example, love mine Enemies.

Who didſt embrace death; and recommending thy ſelf to thy Heavenly Father, bowing down thy venerable Head, yieldeſt up thy Spirit.

Truly, thus giving thy life up for thy Sheep, thou haſt ſhewed thy ſelf to be a good Shepherd.

Thou didſt die, O the only begotten Son of God! Thou diedſt, O my beloved Saviour, that I might live for ever!

O how great hope, how great confidence have I repoſed in thy Death, and in thy Blood!

I Glorifie and Praiſe thy holy Name ac-

acknowledging my infinite obligaons to thee.

O ſweet Jeſus, who being with great lamentation of thy Friends, taken down from the Croſs, wouldſt be anointed with precious ointments, was wrapt in fine linnen, and buried where no man was buried before.

O Jeſus, praiſe, honour, and glory be to thee, O Chriſt, who forty days after thy Reſurrection being expired, didſt glorioufly aſcend into Heaven in the ſight of thy Diſciples, where thou ſitteſt on the right hand of the Father, bleſſed for ever.

O that my Soul might always languiſh on Earth, and aſcend, and aſpire towards Heaven!

And ſeek, and favour thoſe things which are above in Heaven, and not thoſe things which are here upon Earth.

O my moſt merciful Lord God, grant that according to thy Will, I may ſo innocently paſs the courſe of this miſerable life.

That

That my Soul departing out of the Priſon of my Body, I may be veſted with thy Merits, and Vertues,

And be received into thy everlaſting joy;

And with all the Saints, I may bleſs and praiſe thee for ever, *Amen.*

A Prayer for the Preparation to the Holy Sacrament, *for* Friday *Evening.*

O Holy Jeſus, I adore thy Mercies and thy incomparable Love, who for our ſake didſt ſuffer ſuch horrid and ſad Tortures, which cannot be remembred without a ſad compaſſion: Pity me, O Lord, pity me, deareſt God, turn thoſe thy Merciful Eyes towards me, O moſt merciful Redeemer; for my ſins are great, like unto thy Paſſion, full of ſorrow and ſhame, and a burden too great for me to bear: Lord who haſt done ſo much for me, to purchaſe me

Bleſſings

Bleſſings upon earth, and an inheritance in Heaven, now only ſpeak the Word, and thy ſervant ſhall be whole; let thy Wounds heal me, thy Vertues amend me, thy Death quicken me; and now that I am about to addreſs my ſelf to come to thy Table, O Lord, O that I might have ſuch a ſweet remembrance of thy love, to encourage my hope, to excite me to all my Duty, and put an humble confidence in me, to look up unto thee again for thy Pardon, and for Grace of thy Holy Spirit, to enable me to pleaſe thee better hereafter. Multiply thy Bleſſings upon me, ſweeteſt Jeſus, increaſe in me true Religion, ſincere and actual Devotion in my Prayers, Patience in troubles, and whatſoever is neceſſary to my Souls Health, or conducing to thy Glory, and to ſuch a Bleſſed Union with thee, that I may never more live unto my ſelf or to the World, but to thee only; and by the refreſhments of an Holy hope, I may be led through the paths of a good

life

life, to the poſſeſſion of thy Kingdom, O bleſſed Jeſus, who liveſt and reigneſt ever one God, World without end, *Amen.*

Saturdays Meditations in the Morning.

Upon the moſt Holy Sacrament.

WHAT a deal of coſt and pains do we beſtow upon theſe wretched Bodies of ours, only to make them pleaſing and lovely to the Eye of ſome Beholders, as miſerable, perhaps, as our ſelves; and yet when we have done all, we are (it may be) no better than hard favour'd, and unhandſome creatures, and contemptible in thoſe Eyes from whom we deſired moſt approbation; whatever therefore becomes of the outward man, let it be my care, that my Soul be veſted with my Lord, Jeſus, that I may come holy

holy to thy Table, so shall I be sure to be safe, rich, amiable here, and hereafter glorious.

It was part of our Saviour's Charge upon the Mount, *Take no care what to put on.* But it must be the main Care of our Lives, how to put on Christ upon our Souls, that we may with pure Hearts come to the Holy Sacrament? when I once have got this on my back, I shall say, though in a contrary sense, with the Spouse in the *Canticles*, I have put on my Coat, how shall I put it off? I have washed my Feet, how shall I defile them? Now what is more filthy than Man conceived and born in sin? and what is more clean and beautiful than our Saviour Christ, conceived of the Holy Ghost? *My well-beloved is white, and well-coloured,* (said the Spouse) *and chosen out amongst thousands:* This most sweet and loving Lord then, that was so fair and so clean, was content to receive all the spots and filthiness of our Souls, the pains which our Sins deserved, and that he might leave our Souls clean

and free from them, what a wonderful pity and compassion was it that moved my Lord to have such a fervent desire for the cleanness of my Soul, that thou shouldst with so great charge and loss of thine own Blood bestow it upon me.

Blessed art thou, O my most merciful and loving Lord; all the Angels praise thee (O God) for evermore.

Now when the Solemnity of the holy Eucharist is celebrated, it is a day when the Sons of God come to present themselves before the Lord, and we may be sure Satan will also come among them, not only to accuse every unworthy Receiver, but even to tempt the worthiest that receive, tempt him with wandring and worldly thoughts, with flat and dull affections; yea, it may be with Spiritual Pride, with formal Hypocrisie or impure imaginations; now that we be not entangled in Satans Net, we may prevent, by having our Eyes ever towards the Lord, our Souls fixt and intent upon Christ, in the Sufferings of his Passion, the power of his Resurrection, the glory

Glory of his Aſcenſion, and the Benefit of his Interceſſion, with the enlargments of Contrition, of Faith, of Love, of Prayer and Praiſes For as often as I think of the Lord's Paſſion, I preſume much of the Love of God, and the Forgiveneſs of my Sins. He bows down his Head to kiſs me. He ſtretched forth his arms to embrace me. He openeth his ſide that I may ſee his Heart flaming with Love. He is lifted up from the Earth that he may draw all unto him: O my Lord, draw me to thy Table, that I may admire and love thee, let me go with the forwardeſt affection to teſtifie how much I value thy Kindneſs, to profeſs the ſincerity of my Faith to thee, and my moſt dutiful Love unto thee, and I will render to thee, O my Lord, moſt hearty Thanks, that thou wilt admit me to that Honour; I will hope in God, for I will yet praiſe him, who is the Health of my Countenance, and my God: Bleſſed be God, which hath not turned away my

Prayer: Nor his Mercy from me. *Repair unto the Prayers of the Church, or obſerve the Directions,* pag. 13.

A Prayer on Saturday *Morning to Jeſus Chriſt, for our due Receiving of the* Holy Sacrament.

O All-ſufficient Saviour, teach me by thy great good Example, Obedience, and Submiſſion to thy Divine Will: I humbly beſeech thee, ſo to prepare my Soul to the due Receiving of thy Holy Sacrament worthily, that I may thereby effectually feel, taſte, and feed on thee, my Saviour Jeſus Chriſt, that I may by thee have Eternal Life: Pardon (O Lord) pardon my unpreparedneſs to come to ſo Holy and Divine Myſteries, make thy Word and Sacraments always ſo powerful and effectual in my Heart, that I may thereby be ſanctified and renewed unto all Holy Obedience unto thy Will, in the Mortification of my ſinful Corruption, renewing

newing of thy perfect Image in me (unto Holineſs, Righteouſneſs, Sobriety, Ttuth, Knowledge, Faith and Temperance.) O bleſſed Jeſus, by thee let me have acceſs to thy Heavenly Father, that by thee he may accept me, who by thee is revealed to me; let thy Innocence and Purity procure Pardon for my Uncleanneſs and Diſobedience; let thy Humility extinguiſh my Pride and Vanity; thy Meekneſs extinguiſh my Anger, and thy Charity cover the multitude of my ſins, and that thou wilt with the hands of thy Mercy, immediately after this Life, receive my Soul into everlaſting Joy and Felicity, there to reign with thee forever, *Amen.*

Saturdays Meditations in the Evening.

Upon the moſt Holy Sacrament.

O What ſhall I do to have my Soul wholly poſſeſt with, and inebri-

ated by thee; so to enjoy an Eternal Oblivion of all past Evils, and the perpetual embraces of thee (my only Good) but by coming to thy Holy Communion, and there to seal the Promises that I have made to thee this Week, and for the future to live more holy and godly; for the time to come suffer me (thy Justice laid aside) to speak unto thy Mercy, me Dust and Ashes; yet suffer me to speak, being it is unto the Mercies of my God I speak, and not to Man; say unto my Soul, I am thy Salvation, but say it so, as it may hear thee say it. Behold the Ears of my Heart are before thee, open them, and say unto my Soul there, I am thy Salvation. Then will I hasten after thy alluring Voice, and catch fast hold on thee. O hide not thou thy Face from me; let me see it tho I die, lest otherwise I die so as never to see it: The Mansion of my Soul is too narrow to entertain Thee; O let it be enlarged by Thee, by my coming to thy Table, for it is very

very ruinous, be thou pleased to repair it? Cleanse me, O Lord, from my secret sins, and from my presumptuous wickednesses deliver thy Servant. I have confessed (this Week) my Sins to thee, O my God; and, I hope, thou hast forgiven the Wickedness of my Sin; I do not contend in Judgment with thee, for thou art the Truth; for if thou, Lord, shouldest mark Iniquities, O Lord, who shall abide it? But the true Mediatour, whom in thy secret Mercy thou hast manifested to the humble; (and hast also sent him amongst us, that we might by his Example learn Humility) the Mediatour of God and Man, the Man Christ Jesus: And this true Mediatour was also made known to the Saints of old; that they, by the Faith of his Passion to come, as we by the Faith of it past, might obtain Salvation. And it was as he was Man, that he was Mediator; but as he was the Word, so he was no middling Person, because equal to God; and God

with God, and together with the Holy Spirit, one God. How far haſt thou loved us (O thou good Father) who ſparedſt not thy only Son, but deliveredſt him up for us ungodly? How far haſt thou loved us, for whom he, who thought it not robbery to be equal to thee, was made ſubject, even to Death, even to the Death of the Croſs? And therefore do I juſtly repoſe ſtrong hope in thee, that thou wilt heal all my Diſeaſes, being my Jeſus, elſe ſhould I deſpair; for many and great are theſe my Diſeaſes, many and great they are, but greater is the cure, which thou haſt provided, and well might we have imagined thy Word to have been too remote from having any Alliance with us, and ſo have deſpaired of our ſelves, had it not thus been made Fleſh, and dwelt amongſt us, That therefore Chriſt died for all, that they who live ſhould not henceforth live unto themſelves, but unto him, who died for them, and roſe again, this is my great Delight,

and

and so often as I can be releas'd from other necessary Affairs, I repair to this pleasure of coming to thy Table; neither find I, in all these things which I run through, and wherein I consult thee, any place of Settlement for my Soul, save only in thee. Behold, O Lord, I cast all my Care upon Thee; let me live, and I will consider the wonderful things of thy Law. Thou knowest my Ignorance, my Infirmities: Teach me, Heal me, O Jesus, in whom are hidden all the Treasures of Wisdom and Knowledge. Redeem me with thine own Blood, for I meditate on it, I eat it and drink it at thy Table, and it is Communicated to others, and being Poor, I desire to be satisfied therewith, amongst those who eat and are satisfied; and they shall Praise the Lord that seek him.

Now repair unto the Publick Service of the Church, if you have opportunity; if not, observe the Directions, Pag. 13.

A Prayer on Saturday *Evening, to Jesus Christ, for our due receiving of the* Holy Sacrament.

O Most sweet Jesus, who to suffer Torments ascended to *Jerusalem* with so great haste, fill my heart (I beseech thee) with that Divine Love, that leaving my slow and idle pace, I may run to meet thee, and so offer up my self wholly to obey and to suffer all thou shalt please to impose or lay upon me. I do renounce all things that are not of thee; whatsoever thou wilt I will, and whatsoever thou wilt not I forsake, and utterly detest in my Heart: O merciful Jesus, make me to proceed from Vertue to Vertue, until I be grown perfect in thee, in holy Exercises, and virtuous Meditations of thy Death and Passion, in following thine own most Holy and Blessed Example; the Blood that ran from thy Blessed Heart, wash my Soul from all sin and iniquity, that I may come

come holy to thy Table, and there to dedicate my ſelf again unto thee. I am not worthy, I confeſs, to be ſeen in thy Sacred Preſence, but ſince thou haſt wrought in me a Will to pleaſe thee in all things, I deſire, that I may humbly appear and profeſs it before thee, and wait upon thee for a Power to do according to the purpoſes of my Heart; and purchaſe to me thy Grace, faithfully to ſerve thee, O my Lord God, my Might, my Life, lead me and feed me in this Mortality, and at the hour of Death, when I ſhall be accuſed before thee, have Mercy upon me: Grant me theſe Supplications, which I have made to thee this Week: and by thy own and only Meditation, purchaſe for me a gracious Life, and a bleſſed ending, and after my bodily Death, give me everlaſting Life, with endleſs Bliſs, that I may Reign with thee, for ever and ever, in the World to come, *Amen.*

And now having finiſhed your Weeks Devotions, you have the leſs to do on Sunday Morning;

ing; nothing but to guard your ſelf more ſtrictly againſt all temptations, that they prevail not upon you: To this purpoſe, riſe by Six a Clock on Sunday Morning, and after your own Morning Prayers, read the Meditations for the Day, and then the Prayer before the Communion at Home. If time will let you, read the Scripture, or ſome good Book.

Then examine the ſtate and temper of your Heart; whether it be tender and affectionately diſpoſed to relenting for your ſins with Purpoſes againſt them, and Reſolutions for a Holy Life, and truſting on God in our Saviour's Blood for Pardon, and let us have good Will towards all Men, and Charity.

Sundays Meditations in the Morning.

Upon the moſt Holy Sacrament.

DOſt thou rightly underſtand, O my Soul, what this great Ordinance means? Behold thou art going to Feaſt with that God, who ſtretches out the Heavens like a Curtain, and lays the Beams of his Chambers in the Waters,

Waters, and makes the Clouds his Chariot, and rideth upon the Wings of the Wind: What, Feaſt with ſo Glorious a God! How happy mayeſt thou be, if this Sacrament charms thee into a fervent Love to thy dear Redeemer? But how wilt thou eſcape, if thou neglect ſo great Salvation? Here is repreſented the greateſt Love that ever was vouchſafed to Men: here the Son of God appears all bloody to affright thee from thy ſins: here Chriſt is as it were Crucified before thine Eyes; that, remembring what it was that brought him to his Croſs, thou mayeſt mourn, as one that mourns for his only Son. Here Chriſt appears laden with all the Bleſſings of Heaven: Here the everlaſting *Trinity* ſeems to uſe his utmoſt Endeavours to perſwade thee into a Heavenly Converſation. To thy *Holy* Temple, O my Soul, I am going to renew my Baptiſmal Vow, and to enter into a Solemn Covenant with God, and faithfully to promiſe him to reſign my

ſelf

ſelf entirely to him, to fall out with him no more, to be faithful to him, to vindicate his Glory, and to live up to thoſe Laws which he hath ſealed with his own Blood: To this end, thou eateſt of his Bread, and drinkeſt of his Wine, and thus thou ſealeſt the Covenant. Doſt not thou remember, O my Soul, how the World was loſt by eating of the forbidden Tree? Behold, by eating of this Tree of Life in this Holy Sacrament, thou ſhalt be ſaved for ever.

Draw near therefore, ye contrite Souls, and behold the Lamb of God dying for thoſe ſins, for which ye have mourned, (for this Week paſt) removing that wrath at which ye trembled; let your ſorrow be turned into joy, and your Fear into Faith and Hope; go and offer up your beſt Praiſes to the Father, who contrived this Glorious Redemption; to the Son, who effected it: and to the Holy Ghoſt who gives us the Benefit thereof. O the Height and Length, the

Depth

Depth and Breadth of the Love of Christ! who can sufficiently admire it, that so great a Majesty should stoop so low, and suffer so much, for so poor and so evil deserving Wretches, with purpose to advance us to so blessed a condition.

Though our Merits cannot reach Heaven, yet our Endeavours may, if unfeigned; we cannot climb Heaven in a moment; the way to Happiness is but by Degrees, and as our Saviour tells us, it is narrow too. Every Virtue is a step to Eternity, and he is so much nearer Heaven, in going to this Holy Sacrament. We cannot be too good Proficients in a Holy Life, or think, that in the smallest Acts of Piety we have enough to carry us to Happiness; and he that either believes or loves his Saviour, cannot think he strives too much to live well; 'tis not a few times coming to this Table, but a constant progress, that mounts us thither. O! How bad is he, that thinks himself too good to be made better.

The

The promiſes of thy Glory are infinite, O Lord, and yet how careleſly do we embrace them; thou haſt ſhewn us the way unto thy ſelf, and yet we are not only unwilling, but even weary of walking unto thee. Alas! are the Joys of thy Kingdom not worth the coming to? Can we think to climb up unto thy Throne by a lame and idle Devotion? How nimbly do we purſue the Vanities of the World, but pretend a faintneſs in thy ſervice? We can run after the periſhing concernments of this Life, but make little or no progreſs in coming to thy Holy Table: Quicken us, O Lord, and make us more earneſt and zealous in thy Service; and as thou haſt ſent thy Son to bring us to thy ſelf, do thou likewiſe ſend thy Holy Spirit to ſanctifie us for thy ſelf; and then we, who of our ſelves can ſcarce move unto thine Altar, will by the Aſſiſtance of thy Grace run the way of thy Commandments?

But why ſo backward, O my Soul,

to

to come to the Table of thy Lord, where thou mayeſt drink Wine and Milk without Money, and without Price, where thou mayſt be ſatisfied as with Marrow and Fatneſs, and eat of the living Bread, whereof whoever eats ſhall live for ever. Haſt thou forgot the peremptory Command of Chriſt, *Do this in remembrance of me?* Is this remembring thy deareſt Friend, to think of him ſolemnly but once or twice a year? ſhouldſt thou not remember him as often as thou haſt an opportunity? ſhould thy Saviour remember thee no oftner than thou doſt his Death and Paſſion, how fearful would thy Condition be? Canſt thou repreſent his Love too often to thy Mind and Affections? Let us this day remember our ſins that brought him to the Croſs. Art thou afraid of thinking too much of his Love, and conſequently of being too Religious? Art thou afraid of being too much enamoured with this Jeſus? Art thou afraid that the ſight of his broken Body

will

will break thy Heart too much? Art thou afraid that the ſight of his effuſed Blood will make thee pour out too many Tears, and Prayers, and Praiſes of his Love? Conſidering how dull, how dead thou art, thou hadſt need come frequently to the Sacrament to have thy Affections ſupplied, and ſoftned with his precious Blood; art thou afraid of renewing thy Repentance, thy Faith, thy Hope, thy Charity, too often? The oftner thou doſt reſort to this bleſſed Communion, the greater will be thy Acquaintance with thy beſt of Friends; no Perſons more welcom at this Table, than the humble and broken-hearted; and none meet with more favourable reception than the poor in Spirit; theſe our Crucified Jeſus prays for on the Croſs, Father, forgive them. O come let us go into the Houſe of the Lord, and the everlaſting Father will ſay unto us, Be of good chear, your Sins are forgiven you.

A Prayer on Sunday *Morning before the Communion at home.*

O Bleſſed and Eternal Jeſus, the Lover of our Souls: Who art pleaſed beſt in our Love and hearty Affection to thee; and wouldſt have us delight our ſelves in the thoughts of thee; who gaveſt thy ſelf a Sacrifice for our Sins, thy Body for our Spiritual Food, thy Blood to nouriſh our Spirits, and to quench the Flames of Hell and Luſt, who didſt ſo love us, who were thine Enemies, that thou deſiredſt to reconcile us to thee, and becameſt all one with us, that we may live the ſame life, think the ſame thoughts, love the ſame love, and be Partakers of thy Reſurrection and Immortality; but, O Lord, I am aſhamed, and bluſh to lift up my Face to thee, for mine Iniquities are increaſed over my Head, and my Treſpaſſes are grown up even unto Heaven. I have wrought all theſe great Provocations

tions, which I have confeſſed this Week, and that in the moſt provoking manner, doing Evil with both hands, earneſtly; yea, hating to be reform'd, and caſting thy words behind me, quenching thy Spirit within me, which teſtified againſt me, to turn me from my Evil way.

Thus, O Lord, I am become out of meaſure ſinful: And ſince I have thus choſen Death, I am moſt worthy to take part in it. This, this, O Lord, is in Juſtice to be the portion of my Cup: To me belongs nothing but Shame and Confuſion of Face eternally: But to thee, O Lord God, belongeth Mercy and Forgiveneſs. Though I have rebelled againſt thee, O remember not my ſins and offences, but according to thy mercy think thou upon me: And now that I am to receive this day the Bleſſed Sacrament of thy precious Body and Blood, O Lord, I beſeech thee, let thy Holy Spirit, by thy Sacrament, ſeal unto my Soul, that by the Merits of thy Death

Death and Paſſion, all my Sins are ſo freely and fully remitted and forgiven, that the Curſe and Judgment which my Sins have deſerved, may never have Power, either to confound me in this Life, or to condemn me in the World which is to come. For my ſtedfaſt Faith is, that thou haſt died for my Sins, and riſen again for my Juſtification. This I believe, O Lord help my Unbelief.

Work in me likewiſe, I beſeech thee, an unfeigned Repentance, that I may heartily bewail my former Sins, and loath them, and ſerve thee henceforth in newneſs of Life; and let my Soul never forget the infinite Love of ſo ſweet a Saviour; that hath laid down his Life to redeem ſo vile a Sinner. And grant, Lord, that having received theſe Seals and Pledges of my Communion with thee, thou mayſt henceforth ſo dwell by thy Spirit in me, and I ſo live by Faith in thee, that I may carefully walk all the days of my Life in Godlineſs and Piety towards

wards thee, and in Christian Love and Charity towards all my Neighbours, that living in thy fear, I may die in thy favour, and after Death be made partaker of Eternal Life, thro' Jesus Christ my Lord and Saviour, to whom be Glory for ever, *Amen.*

Now repair unto the publick Service of the Church, and let no pretence interrupt or take us off from any part of Divine Service.

Having entred into the Church with due reverence, we may at our first kneeling down, present our selves to Almighty God in one of these or the like short Ejaculations.

LEt the Words of my Mouth, and the Meditations of my Heart be now and ever acceptable in thy sight, O Lord, my Strength, and my Redeemer, *Psal.* 19. 14.

Or,

Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to

to come, fit us all for thy Service, *Revel.* 4. 8.

Or,

O most gracious Lord God, give us Grace to make the best use of our time in thy House, graciously accept us all, that come hither to present our selves, our Souls and Bodies unto Thee, for Jesus Christ's sake, that vouchsafed to present himself Bodily in the Temple for us, in great Love and Humility.

Meditations upon the Holy Sacrament, for Sunday *Morning: Before the Prayers of the Church; or after, if you have not time before.*

Kneeling say,

O! How does this blessed Sacrament add Wings to devout Souls, and wrap them up with St. *Paul* unto the third Heaven, in an Extasie of Contemplation and Love! And what shall my Soul now lie grovelling on the Earth, clogg'd and depress'd with Worldly

Worldly Thoughts with Earthly and Carnal Affections? No, it may not, it muſt not: Chriſt is riſen, and therefore my Heart, my Spirit, that ſhall riſe too, and ſeek thoſe things which are above: Even unto thee, O Lord, my Jeſus, do I lift up my Soul: My Soul! But how ſhall I call it mine, ſeeing it is thine, thine by purchaſe, thine, having bought it with thy Blood; yea, is it not thy Spouſe, whom thou haſt wedded to thy ſelf by thy Spirit through Faith? And is not this Holy Sacrament the Marriage-Feaſt? If ſo, ſure then, my Jeſus, I was loſt in my ſelf till found in thee; and therefore my Soul is now, and not till now, truly mine, in being wholly thine; my Soul dwells not in thoſe earthly Symbols, but by them, as by a Ladder, it aſcends and lifts up it ſelf unto thy Heavenly Riches: And thus whilſt my Body feeds on conſecrated Food, Oh! let my Soul be filled with thy conſecrated Fulneſs; whilſt my Body taſtes their wholſom ſweetneſs, let

my

my Soul be satisfied with thy saving goodness.

O my Lord, rebuke Satan, and restrain all earthly and carnal Affections that they do not once dare to whisper a temptation to my Soul, a distraction to my Thoughts, whilst I am in Communion with thee in Prayer at thine holy Ordinance: Do thou, O Lord, rule me by thy Grace, govern me by thy Spirit, defend me by thy Power, and Crown me with thy Salvation.

Thou, Lord, the Preserver of Heaven and Earth, thou openest thy hand and satisfiest the desire of every living thing. O open now thine hand, thy Bounty, thy Love, and satisfie the desires of my longing Soul, which I here lift up unto thee.

Thou, Lord, givest Bread to Man from Earth; thou gavest *Manna* to *Israel* from Heaven; Give, O give thy self unto me in this Sacrament, as the true Bread, the heavenly *Manna*, the life-giving Food of thy Church,

Thou, Lord, art now reigning in Heaven, Oh, do thou now also set up thy Throne in my heart: Thou art exalted in heavenly Glory, O manifest thy self in thy gracious Presence; in thy heavenly Glory thou art the joy of holy Angels and blessed Saints; in thy gracious Presence be thou now the reviving of Devout Souls, and humble Penitents. O my Love, my Joy, my Jesus, my Lord, be thou present with me in thy Sacrament, present more than by Inspiration, and make me present with thee, and that more than by Meditation; ever lift up my Soul unto thee in a spiritual, real, and eternal Communion. Oh, the load of my sins, the burden of my flesh is so heavy, that I cannot of my self lift up my Head, how shall I then lift up my Soul? Wherefore, O my *Saviour*, do thou add thy strength to my weakness, thy supporting grace to my fainting spirit, and then I will run after thee, and lift up not only my hands, but my heart; not only my

my Eyes, but my Soul unto thee: For it is not indeed the Eye, or the Tongue, or the Hand, or the Knee, but the Soul, which makes the acceptable ſervice in Prayer and Praiſes unto God; the Devotion of the Soul, that is the very Soul of Devotion: wherefore, that I may preſent my ſelf a living Sacrifice at Chriſt's Table, my beſt part ſhall be my firſt Oblation, and therefore in the very preparation and entrance of this ſacred Solemnity, ſee, O ſee, unto thee, O Lord, do I lift up my Soul.

As ſoon as the Sermon is ended, fall upon your Knees, and with all Reverence, ſay,

ACcept, O Lord, the Sacrifice of thoſe my Confeſſions, which I have offer'd unto thee this Week paſt from my *Tongue*, made and moved by thee to confeſs unto thy Name: And heal thou all my *Bones*, that they may ſay, O Lord, who is like unto thee? I

am not worthy, O Lord, I am not worthy to come into thy presence, much less to eat at thy Table the Flesh of the sacrificed Lamb: O let the cry of thy Sons Blood; who offers an Eternal Sacrifice to thee, speak on my behalf, and speak better things than the of Blood of *Abel:* For my sins and the *Jews* Crucify'd thee, and where shall I, vile wretch, appear, who have put my Lord to death, and expos'd him to an open shame; where should I appear, but before my Saviour, who died for them that have murder'd him, who hath lov'd them that hated him, who is the Saviour of his *Enemies*, and the Advocate for Sinners, and all that I do need, and all that I can desire! Thus, O my God, I have confessed before thee (in this Week,) my Sins, and am guilty; and unless thou giveſt me Pardon, it is but just that I perish. But, O Father, grant to me what I have ask'd, even though I deserve it not, and make me to be what thou hast commanded: Give

unto

unto me what thou haſt deſign'd for me; enable me for the Reception of the bleſſed Sacrament, the Work thou haſt enjoyned me to, and bring me to the place which thou haſt prepar'd for them that love thee: That by thy Mercy, having my Infirmities cover-ed, and my ſincerity accepted, I may at laſt be admitted into the Joy of my Lord, through the Merit of Jeſus Chriſt my bleſſed Saviour and Mediator, *Amen.*

Ejaculations to be uſed before Receiving of the Holy Sacrament.

Kneeling, ſay,

O Lord, what is there in Heaven, or what upon Earth, that I would have beſides thee.

Even as the Hart doth thirſt after the Fountain of Water, ſo doth my Soul thirſt after thee, O God.

My heart is ready, O God, my heart is ready.

Thou knoweſt, O Lord, that I love thee, and will beſtow my life for thee.

Lord, what wilt thou have me to do!

Grant me to do what thou commandeſt, and command what thou wilt.

Into thy hands, O Lord, I do commend my Spirit.

O Light of mine Eyes.

O my ſecure Refuge.

O Life of my Soul, my Maker, my Redeemer, and my Preſerver.

O Joy of my Soul! when ſhall I love thee with all my heart, with all my ſoul, and with all my might?

When ſhall I enjoy thee?

When ſhall I come and appear before the face of our Lord?

When ſhall I fully pleaſe thee?

I will not let thee go, till thou haſt bleſſed me, my life, my love, my deſire, my delight, my riches, and all my good.

O that I could always ſerve thee!

O that I could perfectly obey thee!

Grant me, O my only love, that I may

may continally reverence, and adore thee.

O bottomleſs Sea of Mercy, pardon me all my ſins and offences.

Permit me not, O my Lord Jeſus, ever to be ſeparated from thee.

Thou only pleaſeſt me, and thee only I deſire.

For thy love I utterly renounce all other Loves.

For thy love, I wholly yield up my ſelf into thy hands.

O all my Glory! O all my Delight! O all my Comfort!

With thy ſelf comfort me, whom nothing elſe can comfort, or ſatisfie.

Bleſſed are they who dwell in thy Houſe, O Lord, they praiſe thee for ever and ever.

Becauſe one day within thy Houſe, is better than a thouſand without.

Holy, holy, holy Lord God of Sabbath, Heaven and Earth are full of the Majeſty of thy Glory.

Teach me, enlighten me, direct me, and aſſiſt me in all things, but

especially at this time, that I may do, or say nothing but what is agreeable to thy blessed will and pleasure.

Too late have I known Thee, O infinite Goodness.

Too late have I loved Thee, O beauty, so Ancient, and so new,

Thou wert within me, and I went seeking thee abroad.

But now, that I have found thee, though late, suffer not, good Lord, that I ever leave thee, *Amen, Amen, Amen.*

A short Prayer to be said before the Receiving of the Holy Sacrament.

O Lord our God, how wonderful is the tender love, and the loving kindness, which thou in thy sweet Son hast bestow'd upon us, miserable and wretched Sinners: No mans heart is able to conceive it, much less any mans Tongue able to express it. And now (O Lord) how is it possible for me

me, thy poor ſinful Creature, to requite the leaſt part of theſe thy manifold, great, and unſpeakable Mercies; I know and confeſs, that it is not in the power of any mortal Man, or Angel to do it. The only thing therefore, that thou requireſt at our hands, is to ſhew our ſelves obedient and thankful towards thee: Which thing although I cannot ſufficiently do; yet Lord, I will endeavour to perform it ſo far forth as I am able, even from the bottom of my heart, and from the very depth of my underſtanding. In token and ſignification whereof, I have at this inſtant addreſſed my ſelf to come to this thy Holy Table, there to receive the Sacrament of the Body and Blood of thy Son Jeſus Chriſt, according to thine Ordinance, and to offer unto thee (as my duty is) the Sacrifice of Praiſe and Thankſgiving, with the reſt of thy Faithful Congregation. Now vouchſafe (good Lord) I humbly beſeech thee, ſo to work in my heart

by thy Grace and holy Spirit, that I may worthily receive these heavenly Mysteries, to the reviving and refreshing of my sinful Soul, that I may purge out the Old Leaven of my corrupt and wicked nature by hearty and unfeigned Repentance, that I may spiritually eat Christ his Flesh and drink his Blood by a true and a lively Faith, that I may effectually feed upon the merits of his Incarnation, Passion, Resurrection, and Ascension, by vertue of the sweet and comfortable promises, made unto us in the Word of thy holy Gospel; finally that I may be partaker of all the fruits and benefits of that most precious and perfect Sacrifice, which he in the Body of his Flesh offered up once for all upon the Cross, for the Redemption and Salvation of Mankind, that through a stedfast and constant Faith in him, it may be available as well for me, as for any others, to the obtaining, of free justification and righteousness

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in this World, and the Eternal Felicity and Bleſſedneſs in the World to come. Grant this (O merciful Father) for the love of thy only begotten Son our Lord; Who, having conquered, Death, Hell, the Devil and all his power, doth now live and reign in the higheſt Heavens, coequal and coeternal with thee and the Holy Ghoſt, for ever and ever, *Amen.*

Ejaculations to be uſed before Receiving of the Holy Sacrament, *out of the* Pſalms.

HAve Mercy upon me, O God, after thy great goodneſs, according to the multitude of thy Mercies, do away my Offences.

Waſh me throughly from my wickedneſs, and cleanſe me from my ſin.

For I acknowledge my faults, and my ſin is ever before Thee.

Againſt Thee only have I ſinned, and done this evil in thy ſight, that Thou mighteſt be juſtified in thy ſaying,

ing, and clear when thou art judged.

Thou ſhalt purge me with Hyſop, and I will be clean; thou ſhalt waſh me, and I ſhall be whiter than Snow.

Thou ſhalt make me hear of Joy and Gladneſs, that the Bones which thou haſt broken may rejoyce.

Turn thy Face from my Sins, and put out all my miſdeeds.

Make me a clean heart, O God, and renew a right Spirit within me.

Caſt me not away from thy Preſence, and take not thy holy Spirit from me.

O give me the comfort of thy help again, and eſtabliſh me with thy free Spirit.

Thou ſhalt open my Lips, O Lord, and my Mouth ſhall ſhew forth thy Praiſe.

St. Matth. Lord, I am not worthy that thou ſhouldſt come under my Roof.

I have ſinned, what ſhall I do unto thee, O thou Preſerver of Men.

I will take the Cup of Salvation, and call upon the Name of the Lord: I will pay my vows unto him now in the presence of all his People.

Behold, O Lord, thy beloved Son, in whom thou art well pleased.

Hearken to the cry of his Blood, which speaketh better things than that of *Abel*.

By his Agony and Bloody Sweat, by his Cross and Passion, Good Lord deliver me.

O Lamb of God, which takest away the Sins of the World, grant me thy Peace.

O Lamb of God, which takest away the Sins of the World, have Mercy upon me.

Glory be to the Father, &c.

If you have time, while the Priest and others are Communicating, Read Wednesdays, Thursdays, *and* Fridays *Meditations.*

Immediately before Receiving.

I Come, Lord Jesus, I come; O take me to Thee, for Thou lovest me, and hast prepared a Table for me in the Seat of Love.

O holy Jesus, I behold thee stretched upon the Cross, with thy Arms spread, ready to embrace and receive all Mankind into thy Bosom.

O blessed Jesus, let the Blood that ran from thy blessed Heart, wash my Soul from all Sin and Iniquity, and purchase me thy Heavenly Grace and Benediction.

O Lamb of God, Thou hast said, that he that Eateth Thy Flesh, and Drinketh Thy Blood, hath Eternal Life.

Behold thy Servant, O Lord, be it unto me according to thy Word.

Lord I am not worthy thou shouldst come under my Roof; but speak the Word, Lord, and Thy Servant shall be whole.

After

After Receiving of the Bread, Pray.

BLeſſed be the Name of my Gracious and Bleſſed Saviour Jeſus, for giving me Thy Precious Body to be the Food of my Soul; (and grant that what thou haſt given me for Remiſſion of my Sins, may not by my fault become the increaſe of them;) and now, O God, I humbly preſent to Thee my Body and Soul; (Do thou make them fit for thy Service; that as I have given my Members to Sin and to Uncleanneſs, ſo I may henceforth walk in Righteouſneſs and Holineſs before thee, all the days of my Life, *Amen, Amen.*)

Before Receiving of the Cup.

I Will receive the Cup of Salvation, and call upon the Name of our Lord.

O let this Blood of thine purge my Conſcience from dead works to ſerve the living God. Lord

Lord, if thou wilt, thou canst make me clean: O touch me, and say, I will, be thou clean.

After receiving of the holy Cup, pray.

IT is finished: Blessed be the Name of our Gracious God; Blessing, Glory, Praise, and Honour, Love and Obedience, Dominion, and Thanksgiving be to him that sitteth on the Throne, and to the Lamb for ever and ever.

O God, pour down thy Graces upon us, direct our steps in thy ways, strengthen us in thy fear, confirm us in thy love, and give us at last the inheritance of thy Children, *Amen.*

Lord, now lettest thou thy Servant depart in peace according to thy Word.

For mine Eyes have seen thy Salvation.

Which thou hast prepared before the Face of all People.

To be a Light to lighten the *Gentiles,*

tiles, and to be the Glory of thy People *Israel*.

Glory be to the Father, &c.
As it was in the beginning, &c.

Ejaculations after Receiving of the Holy Sacrament.

Out of the Psalms.

PRaise the Lord, O my Soul, and all that is within me praise his holy Name; Praise the Lord, O my Soul, and forget not all his benefits.

Which forgiveth all thy Sins, and healeth all thine Infirmities.

Which saveth thy life from destruction, and crowneth thee with mercy and loving kindness.

Which satisfieth thy Mouth with good things, making thee young and lusty as an *Eagle*.

The Lord is full of Compassion and Mercy, long suffering, and of great Goodness.

He hath not dealt with us after

our ſins, nor rewarded us according to our wickedneſs.

For look how high the Heaven is in compariſon of the Earth, ſo great is his Mercy alſo towards them that fear him.

Look how wide alſo the *Eaſt* is from the *Weſt*, ſo far hath he ſet our ſins from us.

Yea, like as a Father pittieth his own Children; even ſo is the Lord merciful unto them that fear him.

I have ſworn, and am ſtedfaſtly purpoſed to keep thy Righteous Judgment.

O hold thou up my goings in thy Path, that my footſteps ſlip not.

O praiſe ye the Lord all his Hoſts, ye Servants of his that do his pleaſure.

O ſpeak good of the Lord all ye works of his, in all places of his Dominion: Praiſe thou the Lord, O my Soul.

Thou art my God, and I will thank thee; thou art my God, and I will praiſe thee.

O give thanks unto the Lord, for he is gracious; because his Mercy endureth for ever.

Glory be to the Father, &c.
As it was in the beginning, &c.

A Thanksgiving after the Receiving of the Holy Sacrament.

O Lord, thou haſt ſealed to me the Covenant of thy Grace, made to me in and through thy Son, and aſſured me of the forgiveneſs of my ſins, the power of thy Grace, and the enjoyment of thy Love, upon the Conditions of Faith and Repentance; and of a new Life. O Lord, I humbly crave the daily aſſiſtance and help of thy Grace and heavenly Spirit, that I may not look back to *Sodom* with *Lot*'s Wife, nor return with the Dog to my old *Vomit*, but that I may evermore remember the Covenant and Promiſe, which I have now made at thy Holy Table, and ſo labour to run forward in the race of true Virtue and Godli-

Godliness, that at the length I may win the Prize, and obtain the Reward. Grant me (O most loving and tender Father) never to forget this great love, or cease to remember this dear Lord, but carry the thoughts of him and it, into all my Affairs, that they may regulate and direct the actions of my life, to the promoting his Honour, and expressing my acknowledgments of his goodness: Thou hast made me, and fed me, and blessed me, and preserved me, and sanctified me, that I might love thee; and thou wouldst have me to love thee, that thou mayst love me for ever. O give me a love to thee, that I may love thee as well as ever any of thy Servants loved thee; that so at last I may partake of his Glory, and enjoy the full manifestation of his Love, through his Merits and Mediation, in his heavenly and everlasting Kingdom, *Amen.*

Now the God of Peace, that brought

brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the Everlasting Covenant, make us perfect in every good Work to do his Will; working in us that which is well pleasing in his sight, through Jesus Christ; to whom be Glory for ever and ever, *Amen.*

Here rising up, and making thine humble Adoration before the Throne of Glory, say,

Hallelujah; Salvation be unto our God, and to the Lamb for ever, *Amen.*

Depart with a glad Heart, and a chearful Countenance.

Thanksgiving, after the Receiving of the Blessed Sacrament: At home.

ALmighty and Eternal God, what worthy praise can I give unto thee, by whose Goodness I was Created, by whose Mercy I was Redeemed, by whose Power I

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am preſerved, and by whoſe Grace I hope to be glorified: and for all other thy Bleſſings, and Benefits, which I enjoy both in Soul and Body; and eſpecially for feeding me this Day with the precious Body and Blood of Jeſus Chriſt; I will therefore offer unto Thee the Sacrifice of Praiſe and Thankſgiving, and always praiſe thy Holy Name. O Lord, I heartily repent me of my many ſins, which I have confeſſed to thee this Week paſt, and am heartily ſorry, when I conſider how unprofitably and wickedly I have ſpent my life hitherto: I deſire, O Lord, to amend what is amiſs in me; I earneſtly intreat thee further, that whatſoever is in me vicious, or contrary to thy Bleſſed Will, may by vertue of this bleſſed Sacrament, be rooted out of me, that my Soul may become a fit Habitation for thy Holy Spirit; let it be to me the Abſolution of my ſins, the Confirmation of my Faith, and the only

only delight of my Soul. What ſhall I return unto thee for all thy Love? What ſhall I give unto my Lord, who hath given himſelf for me? I have given thee my whole ſelf, and now have devoted all the powers of my Soul and Body to thy Service: And I think my ſelf happy, O bleſſed Jeſus, in the choice I have made of thee for my Lord and Maſter. I rejoyce in the diſpoſal I have made of my ſelf to thy Service and Obedience, for a World I would not revoke my Conſent, to be abſolutely Ruled and Governed by thee as long as I live. Grant, O Lord, that I may hereafter faithfully follow and ſerve thee, who haſt at this time ſo lovingly vouchſafed to come to me; and becauſe (through my infirmity) I cannot follow thee as I would, be pleaſed to aſſiſt me with thy power, and draw me after thee, that I may walk in the ſtrength thereof all the days of my life; and at laſt be brought

brought by thy Merits to that place of Glory where thou doſt reign, together with the Father and the bleſſed Spirit, for ever. *Amen.*

Behold, thou art made whole, ſin no more, leaſt a worſe thing come unto thee, St. *John* 5. 14.

Praiſe the Lord, O my Soul; and all that is within me praiſe his holy Name, *Pſal.* 103.

Praiſe the Lord, O my Soul, and forget not all his benefits.

Which forgiveth all thy ſins, and healeth all thy Infirmities.

Which ſaveth thy life from Deſtruction, and crowneth thee with Mercy and loving Kindneſs.

Which ſatisfieth thy Mouth with good things, *&c.*

The Peace of God which paſſeth all Underſtanding, the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt be with me now, and at the Hour of Death, Amen, Amen.

Some

SOME MEDITATIONS,

To live well after *Receiving* the

Holy SACRAMENT.

THERE ought to be a ſpecial care of our Life after the Holy Sacrament, as well as before, and in receiving: For tho' a man may come conveniently prepared, yet if we be careleſs, and look not to our life, after the Duty is done, we may mar all; But Faith teacheth us that there is another life after this, and that there ſhall be a general Judgment of all our works, and that we ſhall receive either everlaſting Glory for the good, or elſe everlaſting Pain for the evil; but in this our corrupt Age, Chriſtians are found to be very weak and feeble in their Faith, and very diſſolute and licentious in their lives; be-

cauſe they eat not of this Divine Food; and therefore in the end they periſh and die for hunger, as the Prophet ſignified, when he ſaid, *Eſa.* 5. 13. Therefore was my People carried away into Captivity, becauſe they had no knowledge of God, and their Nobles periſhed for hunger, and the multitudes of them died for Thirſt. For this cauſe hath the wiſe Phyſician, our Saviour Chriſt, (who hath felt the Pulſe of our weakneſs,) ordained this moſt Holy and Divine Sacrament, and for this purpoſe he hath Inſtituted the ſame in Form of Meat, that the very Form, wherein he did Inſtitute it, might declare unto us the effect it worketh; and withal the great need our Souls have of the ſame. O that Men would underſtand by this the great neceſſity they have of this Divine Sacrament: By means of this Divine Meat, the Soul is united to the Spouſe, by this, the underſtanding is illuminated, the Memory quickned, the Will enamoured

the inward and ſpiritual taſte delighted, Devotion increaſed; the good motions awaken'd, our weakneſs fortified; and by means of this Divine Meat, we receive ſtrength to aſcend up even to the Hill of Almighty God.

But it is a frequent and foul fault amongſt many, that ſo ſoon as the Sacrament is done, and the duty ended in publick, they never once look after it more. They leave the Sacramental Diſpoſition, and Devotion in the Church, there they ſhake hands with it, and bring not any of it home with them. When the Sacrament is done, all is done with them, ſo they go from it, without any Examination at all; it is never once more thought upon. O let it be your care to make up that by after diligence, wherein you were wanting before; alſo be careful and watchful to keep up, and maintain that holy and gracious frame of heart in thee which thou acquireſt in, and bringeſt from the Sacrament with thee. A man when he finds enlarge-

ment, and a gracious disposition of Spirit in that holy Ordinance, should be of St. *Peter*'s mind, when in the Mount with our Saviour in his Transfiguration, *Master, it is good being here:* It is good going to this Holy Sacrament, as often as you can; Let it be your care in holy affection by degrees to come to some spiritual height: having gotten up to more than an ordinary, and common pitch, our care should be to keep and maintain what we have gotten at the Sacrament; to keep the sweet-meat we bring from this Banquet.

Let us presently begin to do these good works, and perform our Vows, while our hearts are warm with these flames, for to morrow we shall be less able, and perhaps less willing, and if we go not forward we shall go backward; let us sadly reflect upon our former back-slidings, and that we have the same frail Natures; and our Enemies the same power, and policy, and greater malice still: And if we can but

pray

pray heartily for Grace to be good, it is a great assurance, that we do sincerely desire to be good. And it is the beginning of Grace to wish earnestly for it; Yea, we serve such a good Master as will be pleased, if we do what we can. Let us be doings Acts of Religion and Vertue; that will be pleasant and easy, which was thought difficult, only because we had not tried it; Besides by denying our desires once or twice, we shall perceive how much easier and sweeter it is to deny a Lust, than to satisfy it; and by the success of these first attempts we shall both give experiment of the Grace received, and have somewhat wherewith to upbraid our Souls afterwards, if we grow remiss.

When we feel our Zeal to cool, our Devotion to decay; when we find our selves less sensible of former sins, and when we begin to abate of our watchfulness and care, we must renew our Addresses to these Mysteries: for if we receive this Sacrament carefully

ment, and a gracious diſpoſition of Spirit in that holy Ordinance, ſhould be of St. *Peter*'s mind, when in the Mount with our Saviour in his Tranſfiguration, *Maſter, it is good being here:* It is good going to this Holy Sacrament, as often as you can; Let it be your care in holy affection by degrees to come to ſome ſpiritual height: having gotten up to more than an ordinary, and common pitch, our care ſhould be to keep and maintain what we have gotten at the Sacrament; to keep the ſweet-meat we bring from this Banquet.

Let us preſently begin to do theſe good works, and perform our Vows, while our hearts are warm with theſe flames, for to morrow we ſhall be leſs able, and perhaps leſs willing, and if we go not forward we ſhall go backward; let us ſadly reflect upon our former back-ſlidings, and that we have the ſame frail Natures; and our Enemies the ſame power, and policy, and greater malice ſtill: And if we can but pray

pray heartily for Grace to be good, it is a great assurance, that we do sincerely desire to be good. And it is the beginning of Grace to wish earnestly for it; Yea, we serve such a good Master as will be pleased, if we do what we can. Let us be doings Acts of Religion and Vertue; that will be pleasant and easy, which was thought difficult, only because we had not tried it; Besides by denying our desires once or twice, we shall perceive how much easier and sweeter it is to deny a Lust, than to satisfy it; and by the success of these first attempts we shall both give experiment of the Grace received, and have somewhat wherewith to upbraid our Souls afterwards, if we grow remiss.

When we feel our Zeal to cool, our Devotion to decay; when we find our selves less sensible of former sins, and when we begin to abate of our watchfulness and care, we must renew our Addresses to these Mysteries: for if we receive this Sacrament carefully

and often; it is the best means to make us persevere, and so it must never be omitted too long together.

What Tongue is able fully to express the excellency of this most blessed Sacrament? Who can give worthy thanks for so great a benefit? Who will not be altogether dissolved into Tears, when he seeth the Almighty God united unto him? Assuredly, the more we go about to consider the excellency and virtues of this Sovereign Mystery, the more do we want words to express it; and the more doth our understanding fail us therein.

Now what pleasure, what sweetness, what delightful savours of good life doth the Soul of the Just man feel at that time, when he receiveth this Divine Sacrament! there is none other found heard at that time, but only sweet Songs of the inward man, vehement burstings out of holy desires, yielding of thanks, and uttering of most pleasant words, all tending to the praise of our Saviour Christ, her beloved,

loved. There the Devout Soul thro' the Virtue of this moſt holy and reverend Sacrament is altogether renewed and repleniſhed with joy.

There ſhe is recreated with Devotion, fed with Peace, fortified in Faith confirmed in hope, and tied faſt with bonds and knots of Charity unto her moſt ſweet Saviour and Redeemer, whereby ſhe waxeth daily more fervent in Love, more ſtrong in reſiſting Temptations, more prompt and ready to ſuſtain Labour and Travel, more careful and diligent to do good works, and moſt deſirous often to frequent this Holy Myſtery. Such are thy gifts (O ſweet Saviour) ſuch are the works and delights of thy Love, which thou art wont to Communicate to thy Friends by the means of this Divine Sacrament; and thus thou doſt to the end, that we, being filled with theſe ſo great and mighty delights, ſhould deſpiſe all other vain and deceitful delights.

We muſt endeavour by after pains

in Prayer and Humiliation, to quicken and awaken the efficacy of the Sacrament; for this we must know, as a point of great use and comfort, that Sacraments do not always work for the present, but the efficacy may come afterwards. It is in this case, as in that, 1 *Sam.* 10. 1, 6, 9. *Samuel* anointed *Saul*, and said, *The Spirit of the Lord will come upon thee*, &c. And it was so, that when he had turned his back to go from *Samuel*, God gave him another heart, the Spirit of God came not upon him in the anointing, but afterwards, when he was departed from *Samuel*.

Though the Sacrament works not for the present in Administration, yet if we be after touched with a sense of our Unworthiness, and thereupon awaken our selves, to quicken the Ordinance to our selves, the Sacrament shall be ready afterwards to empty it self with blessings upon our Souls; and shall prove effectual and comfortable unto us.

How

How hardly can we be perſwaded O Lord, to forſake the vaniſhing pleaſures of this life, for thy Glory, and our own happineſs? how unwillingly ſhould we lay down our lives for thy ſake, or the Goſpels, that can ſo hardly part with one beloved ſin in obedience to come to thy holy Table? Thy yoke is eaſy, and thy Service a perfect freedom, and yet we count thy Sanctuary a Priſon, thy Law a trouble, and can ſcarce Sacrifice ſo much time to our Devotion, as to pay unto thee the Honour due unto thy Name.

Pardon and pity this corruption of our frames; and teach us, while we live, to delight in coming to thy holy Sacrament, for which thou madeſt us; even to Glorify thee; that ſo whenſoever this Earthly Tabernacle ſhall be diſſolved, we may receive our change with joy; and be carried by Angels to an everlaſting Inheritance.

Conſider now, if there may be found in the whole World, any greater ar-

gument of Love, than that Almighty God ſhould give us his own Body for our Spiritual food and relief: We may read in many Hiſtories, that ſome Mothers have (being conſtrain'd with extream hunger,) imbrued their hands in the Fleſh and Blood of their own little Children, to ſuſtain themſelves with feeding upon them; and that for the great Deſire they had to live; but who hath ever read, that any Mother hath fed her Child that was ready to periſh and die with hunger, with her own Fleſh? Or that ſhe would be cruel to her ſelf, to be pitiful to her Child? Certainly there was never Mother yet living upon the Earth, that ever did ſuch a Deed. But our moſt loving and ſweet Saviour Chriſt, paſſing my Mother in Love, perceiving us to be ready to periſh and die for hunger, and ſeeing withal, that there was no other way to maintain our Lives, than to give his own Life for ours, and his Fleſh for ours, cometh down from Heaven,

and

and yieldeth his Body to be cruelly put to death, that thou mighteſt preſerve and ſuſtain thy Life with this Divine Meat; Let us be adorn'd with all Vertues after the receiving of the Holy Sacrament, that we may inwardly be ſuch as outwardly we ſeem to men; and with reaſon thou oughteſt to be much more within than is perceived without, for God beholdeth us; whom we ought moſt highly to reverence whereſoever we are, and to walk in purity, like Angels, in his ſight; for it is a great Providence to lay aſide for the ſervice of God, and the buſineſs of the Spirit, as much as we can, (at the leaſt twice a day; at morning and at night. In the morning fix thy good purpoſes, and at night examine thy ſelf what thou haſt done, how thou haſt behaved thy ſelf in thought, word, and deed) becauſe God rewards our minutes, which are ſpent in his ſervice, with long and eternal happineſs; and the greater, por- on of our time we give to God

the

the more we treasure upfor our selves, and no man or woman is a better Merchant than they that lay out their time upon God, and their Mony upon the Poor; for he that seeketh any thing else but God, and the Salvation of his Soul, shall find nothing but Tribulation and Sorrow: Neither can he remain long in peace, that laboureth not to be the least, and subject to all.

Now let us forsake the foolish, and live and go in the way of understanding; now that we have fed and feasted at the Lord's Table; live now no more as we were wont to do; now choose new company and new courses; now become new men, and go and walk in new ways; it is the very thing that God looks for at our hands after we have been at the Sacrament. So when we have had fellowship with *God* in the Sacrament; in the strength of that Heavenly bait, we should lift up our Feet, and go on chearfully in our Journey towards Heaven.

After

After thou haſt been at the Sacrament, if Satan or any of his Inſtruments ſet upon thee, in any temptation to any evil or ſin, fence thy ſelf with thy Sacramental Vow; ſay to Satan I was lately at the Sacrament, there thou knoweſt what a Vow I made to God, therefore I may not do this evil: wouldſt thou have me be forſworn before my God? Should I, that have been at God's Table, and have eaten and drank with him, ſhould I lift up my heel againſt him that hath taken an Oath to the contrary? Avoid Satan! I may not, I will not in any caſe do it.

When we come from the Sacrament and not ſhew the efficacy and power of it, and do not keep our Covenants, and walk the more fruitfully and religiouſly after it, there follows upon it theſe two evils.

1. Firſt, God accounts ſuch receiving no ſervice done to him. The Sacrament received without following and anſwerable obedience, he reputes

and

and accounts as no ſervice at all to him ſo long as after your receiving, and eating, and drinking at the Lord's Table, there follows no Conſcience of keeping your Covenants, in yielding Obedience to his Word in your lives; now what comfort can we have, in our having received this Holy Sacrament, if God accept it not as a ſervice done to him?

2. Secondly, We take an Oath ſolemnly at the Lord's Table to forſake our ſins, and to walk in obedience, in the performance of ſuch holy duties, and then afterwards live in our ſins ſtill, and in the neglect of thoſe duties ſtill, we horribly pollute, and take God's name in vain, and make our ſelves guilty of ſpiritual Perjury before God.

Are we not forſworn, if we ſwear to do ſuch a thing, and do it not? And is it a light thing with us to be forſworn, and that by the Breach of an Oath and Covenant made ſolemnly with God? And though men will, yet

yet God will not be forſworn: Wo then to that man that breaks Covenant with the great God of Heaven and Earth, who will not be mocked, who will not be baffled withal, who will be a ſwift Witneſs, and a ſevere Judge againſt all ſuch as groſly take his glorious Name in Vain, and ſo foully pollute his holy Ordinances.

God hath given every Man and Woman work enough to do, that there ſhall be no room for idleneſs, and yet hath ſo ordered the World, that there ſhall be ſpace for Devotion. He that hath the greateſt buſineſs in the World, is called upon to ſpend more time in Meditation, in the dreſſing of his Soul for to come to this Holy Sacrament. And thus a man, who doesthe duties requir'd before, in, and after the receiving of the Sacrament, and comes to the Sacrament after that due order; and walks after this Rule, peace ſhall be upon him, and all the *Iſrael* of God.

O moſt wonderful Sacrament! what ſhall Iſay unto thee? with what words ſhall I commend thee? Thou art the Life of our Souls, the Medicine for our Wounds, the Comfort in our Troubles: This is the memory of our Lord Jeſus Chriſt, the Teſtimony of his great love, the Pledge of everlaſting Felicity, and the Treaſure of the Chriſtian life. Now, then, what glory can be greater than this? What gift more precious? What benefit of more value? What greater token of love? Let all the works of Nature keep ſilence, let all the works of Grace give place; for this is a Work exceeding all Works, and a ſingular Grace above all Graces: Therefore let us ſerve God in coming to this Sacrament, even all the days of our life, that this life being ended, we may live with him for ever.

Now therefore (O moſt Divine Love,) open the eyes of thy faithful People, open them, I beſeech thee, (O moſt Divine Light) that with the bright

bright Beams of a lively Faith they may know Thee, and dilate their hearts, that they may receive Thee into them; that being instructed by Thee they may seek Thee, repose their trust in Thee, rest in Thee, and finally, by means of this most holy Sacrament be united to Thee, as Members to their Head and Branches to their Vine, and enjoy the influence of Thy Grace for ever and ever, World without end, *Amen.*

A Morning Prayer on the Week days.

O Blessed Lord, who art infinitely holy and happy in thy self, and from whom alone I derive the possibility of being either: I prostrate my self before thee, in a humble adoration of thy abundant goodness, and a just confusion at my own detestable ingratitude. Dear God, I most humbly thank thee, that it hath pleased thy goodness so to take care of me thy unprofitabel

profitable Servant this night past; that thou hast most safely kept me from all mine enemies, and hast given me sweet sleep, unto the Comfort of my Body. I most entirely beseech thee, merciful Father, to shew the like goodness towards me this day, in preserving my Body and Soul, that mine Enemies may have no power over me: O teach me so to walk, that I may never discredit the Honour of my Religion, nor stain the holy Robe which thou hast now put upon my Soul, nor break my holy Vows which I have made at thy blessed Sacrament, and thou hast sealed; nor lose my right of Inheritance, my Priviledge of being Co-heir with Jesus.

Give me a deep contrition for my sins past, and a hearty detestation and loathing of them, hating them worse than Death with Torments. Give me grace intirely, presently, and for ever, to forsake them; to walk with care and prudence, with fear and watchfulness this day, and all my days; to do

do all my duty with diligence and charity, with zeal and a never fainting ſpirit; to redeem the time, to truſt upon thy Mercies, to make uſe of all the Inſtruments of Grace, to work out my Salvation with fear and trembling; that thou mayſt have the glory of pardoning all my ſins, and I may reap the fruit of all thy Mercies; and all thy Graces; of thy Patience and long-ſuffering, even to live a holy Life here, and to reign with thee for ever in the Kingdom of thy Father; which thou, O bleſſed Jeſus, haſt purchaſed with thy Blood, and ſealed by thy Spirit: To which bleſſed Trinity be aſcrib'd all Praiſe, Honour, and Glory now and for ever, *Amen.*

An Evening Prayer on the Week Days.

O Eternal God, Fountain of Truth and Holineſs, in whom to believe is Life Eternal: Let thy Grace deſcend with a mighty power into my

Soul,

Soul, that I may make my humble addreſs to thy Divine Majeſty, begging of thee Mercy and Protection this Night and ever. O Lord, pardon all my ſins, my light and raſh words, the vanity and impiety of my thoughts, my unjuſt and uncharitable actions, and whatſoever I have tranſgreſſed againſt thee this day, or at any time before; O cleanſe me from my ſecret ſin, and cover my known ſins, with the Righteouſneſs of thy Son Jeſus Chriſt; remove mine iniquities far away from thee, and be not angry with thy Servant for ever, give me a tender Conſcience, a Converſation diſcreet and affable, modeſt and patient, liberal and obliging; a Body chaſt and healthful, competency of living according to my condition, contentedneſs in all Eſtates, a reſign'd will and mortified affections. That I may be as thou would'ſt have me, and my Portion may be in the Lot of the Righteous, in the brightneſs of thy Countenance, and the Glories of Eternity.

Keep

Keep me, O Lord, from the deſtroying Angel this Night, let thy anger never riſe againſt me, but thy Rod gently correct my follies, and guide me in thy ways, and thy Staff ſupport me in all ſufferings and changes; preſerve me from ſharp ſickneſſes, and ſudden ſurpriſes; keep all my ſenſes entire till the day of my death, and let my death be neither ſudden, untimely, nor unprovided; and make me to ſerve thee in the Communion of Saints, in receiving the Sacrament, and in the practice of all holy Vertues, in the imitation of thy holy Life, in Humility, in Charity, in Chaſtity, and all the Ornaments of Grace, and that I may by patience wait for the coming of our Saviour Jeſus, *Jeſus, Amen.*

The END.

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